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THE

DHAMMAPADA

BEING

A COLLECTION OF MORAL VERSES IN PĀLI

EDITED A SECOND TIME WITH A LITERAL LATIN TRANSLATION AND NOTES FOR THE USE OF PĀLI STUDENTS.

BY

V. FAUSBOLL.

50480
ac.

The more I think of Buddha
the more I love him.

The professed Christian
Government Schoolmaster.

Ex-f-24

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UDGIVET MED UNDERSTØTTELSE
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DEDICATED

TO

MY FRIEND

PROFESSOR, Dr. **CHARLES R. LANMAN**

OF THE HARVARD UNIVERSITY,

CAMBRIDGE, U. S. OF AMERICA.

PREFACE.

The Edition of the Dhammapada of 1855 being exhausted, I have considered it expedient to publish the book again, but in an abbreviated shape particularly intended for young students who wish to take up the study of Pāli.

For I am convinced that you can scarcely find a book more fitted for introducing beginners into the study of the Pāli language and Buddhist Pāli literature than this book, its style being easy and its sayings impressive, furthermore it containing some of the fundamental tenets of the Buddhist religion.

I have kept the literal Latin translation, improving it a little here and there. I deem a literal translation an essential help for understanding the text, especially for beginners, may be sometimes also for provectiores who want to penetrate into the real meaning of a disputed verse.

But I have left out nearly all the linguistic explanations in the Edition of 1855 and only now and then referred to it, the explanations being incorporated in later European Pāli grammars.

As to the Redaction of the Text I have deviated from my old method of giving the traditional

text. I have followed a new principle, viz., to let not only analogy and parallelism but especially the Metre guide me in reducing the verses to their original shape, a principle which in due time will also be applied to the text of the Vedas.

For it is clear that, if we f. i. find verses in all the MSS. traditionally written thus:

Upeto damasaccena sa ve kāsāvam arahati, vide vv. 9. 10. 230. cfr. 98. 30.

sādhu dassanam ariyānam, v. 206.

Yathâpi rahado gambhīro vippasanno anāvilo, v. 82.

Evam bho purisa jānāhi v. 248.

Na câhu na ca bhavissati, v. 228.

Na tena bhikkhu hoti yāvatā bhikkhate pare, v. 266, etc. etc. see Appendix to the Edition of Dhp. of 1855,

then these verses must have been corrupted by the transcribers who have negligently substituted one form of word for another, generally a later form, but sometimes also an older one.

This can be proved partly by the metre being incorrect as in the verses produced above, and partly by the right forms having been preserved in other verses f. i.

Pariyodapeyya attānaṁ cittaklesehi paṇḍito (later kilesehi), v. 88.

Ārāmarukkhacetyāni (later cetiyāni), v. 188.

Pathavyā ekarajjena (later paṭhaviyā), v. 178.

I think therefore we may feel justified in correcting the text by re-adopting old forms f. i. vājra

v. 161, bhavati v. 260, thaviro v. 261, khatyo v. 387, poso v. 228. 248, or by sometimes choosing a later form f. i. pihenti v. 181, hessati v. 228*, in order to make the metre correct. And this is what I have done in constituting the text.

Also the rules of Sandhi are in the MSS. sometimes kept sometimes neglected. Here again the metre must decide what we are to read f. i.

In v. 89 MSS. and the Singhalese Edition rightly read sambodhiañgesu, but the Burmese Edition prints sambodhiyañgesu, in later Pāli it would be sambojjhañgesu, in v. 175 we must of course read haṁsâdiccapathe and not haṁsā ādicca-, in v. 318 câvajja- and not ca avajja- etc. In v. 125 I have corrected pacceti** to paṭieti, but I am not quite sure of being right in this case, as it seems that — — — may be allowed in this pada instead of ⏑ ⏑ ⏑ —; but if I am right we must also read sāmaṇiyassa in v. 19, pajināvudhena in v. 40, tasiṇā in v. 349 cfr. v. 342; and in Suttanipāta v. 83 dhammasuāmi, v. 89 katuāna. In v. 137 we must read dasann' against both the MSS. and the Editions, in v. 210 piyān', in v. 333 pāpān', like mal' itthiyā v. 242, and so on.

* In the same way we must read hoti instead of bhavati in the Divyāvadāna p. 224, l. 15.

** cfr. v. 306.

Out of the 423 verses contained in the Dhammapada I have found..... 53 in the Jātaka

(of which again 6 occur in the Saṁyutta
6 — in the Theragāthā
4 — in the Suttanipāta
2 — in the Vinaya
1 — in the Aṅguttara
Petavatthu, Itivuttaka, Udāna, Dīpavaṁsa, Milinda, Sumaṅgala, Par. Dīpanī.
4 — in the Divyāvadāna
2 — in the Mahāvastu
3 — in the Mahābh.
1 — in the Manu.)

33 in the Suttanipāta
21 in the Theragāthā
9 in the Saṁyutta
4 in the Udāna
4 in the Itivuttaka
4 in the Vinaya
2 in the Vimāna
1 in the Aṅguttara
6 in the Par. Dīpanī
5 in the Milinda
3 in the Sumaṅgala
7 in the Mahāvastu
4 in the Divyāvadāna
17 in the Mahābhārata
7 in the Manu
1 in the Hitopadeça.

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I hope we shall in time find all the verses in the canonical writings. I may even have overlooked some of the missing ones.

EDITIONS OF THE TEXT.

Since the publication of the

1. Dhammapadam. Ex tribus codicibus Hauniensibus Palice edidit, Latine vertit, Excerptis ex commentario Palico Notisque illustravit V. Fausbøll. Hauniæ 1855.

there have appeared the following editions:

2. The Dhammapada or Principles of Morality. With a Singhalese Translation. Revised by Revd. H. Devamittā. Colombo 1879. (In Singhalese characters).
3. Dhammapada Pāḷito. Rangoon. Sakkarāj 1242. (In Burmese characters).
4. The Text of the Dammapada is also to be found in the 25th volume of the King of Siam's Edition of the Tipiṭaka*, containing the Khuddakapāṭha, the Dhammapada, the Udāna, the Itivuttaka and the Suttanipāta.

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* It is strange to see Pāli books printed in modern Siamese type with which the Pāli MSS. were never written, and which is also very trying to the eyes on account of the thinness of the letters. If the edition had been printed in Roman characters it would certainly have advanced science, now I am afraid it will be rather a drawback to it. There can be no doubt about the Roman (Latin) character triumphing at last over all others.

The most widely spread scripts are

the Roman which is used by. c. 394 Millions
the Chinese ..... c. 391 Millions
the Indian with its descendents c. 311 Millions.

And as certain as the Roman character will be universal, the English language will in time likewise be the universal language of the world, for it is a well known fact that in the beginning the Lord took all languages, boiled them in a pot, and forthwith extracted the English language as the essence of them all.

TRANSLATIONS OF THE TEXT.

1. A Latin translation in Fausbøll's Edition of Dhp. of 1855, see above.
2. Das Dhammapadam. Die älteste buddhistische Sittenlehre. Übersetzt von Dr. A. Weber. In Zeitschrift der deutschen morgenländischen Gesellschaft. Bd. 14. 1860.

   Reprinted in „Indische Streifen" by the same author. Bd. 1. 1868.
3. a) Buddha's Dhammapada, or Path of Virtue, translated from Pāli by F. Max Müller. Published as an Introduction to Buddhaghosha's Parables translated from Burmese by Capt. R. Rogers. London 1870.

   b A second enlarged edition of Max Müller's Translation is to be found in „Sacred Books of the East", vol. X under the title: The Dhammapada. A Collection of Verses, being one of the Canonical Books of the Buddhists, translated from Pāli by F. Max Müller. Oxford 1881.

   c) A third edition by the same in the S. B. E. vol. X, called by the author a second edition (of the former), Revised. Oxford 1898*.
4. Le Dhammapada, avec Introduction et Notes, par Fernando Hû. Paris 1878. (= Bibliothèque Orientale Elzévirienne XXI).

* I would particularly recommend students to avail themselves of this edition both for the sake of the Translation and especially for the sake of the Notes.

5. Dhammapada, translated from Pāli by James Gray. Rangoon 1881. Second Edition. Calcutta 1887.
6. Worte der Wahrheit — Dhammapadam —. Deutsch von L. v. Schröder. Leipzig 1892.
7. Der Warheitspfad. Aus dem Pāli, in den Versmaassen des Orig., übers. von K. E. Neumann. Leipzig 1893.
8. A poetical translation of Chapter 1 of the Dhp. with Notes, by E. Arnold is to be found in Trübner's Record 3 Series vol. 1 No: 4.
9. Several single verses have been translated by Rhys Davids and Oldenberg in their writings on Buddhism.

ABBREVIATIONS.

Abhidhāna = Abhidhānappadīpikā or Dictionary of the Pāli Language by Moggallāna Thero. With English and Siṇhalese Interpretations, Notes and Appendices. By Waskaḍuvē Subhūti, Buddhist Priest. Colombo 1865. Second Edition, 1883.

Abhidhānappadīpikā Sūchi. By W. Subhūti Mahā Thera. Colombo 1893.

B^{r} = Dhammapada printed in Burmese characters at Rangoon. Sakkarāj 1242.

C^{c} = The Dhammapada or Principles of Morality. With a Sinhalese Translation, revised by H. Devamitta. Colombo 1879.

Childers = A Dictionary of the Pāli Language by R. C. Childers. London 1875.

C^{k1-3} = The three different MSS. of the Dhammapada in cingalese characters kept at the Great Royal Library of Kopenhagen. See the Edition of Dhp. 1855.

Ct. = Commentary.

Ctator = Commentator.

Dhp. = Dhammapada.

Dīpavaṁsa = The Dīpavaṁsa. Edited by H. Oldenberg. London 1879.

Divyāv. = The Divyāvadāna, now first edited by E. B. Cowell and R. A. Neil. Cambridge 1886.

Itiv. = Iti-vuttaka. Edited by E. Windisch. London 1890. (P. T. S.).

J., Jāt. = The Jātaka together with its Commentary, being Tales of the Anterior Births of Gotama Buddha. For the first time edited in the original Pāli by V. Fausbøll. With an Index by Dr. D. Andersen. Vol. 1—7. London 1877—97.

Kern, Verkl. = Bijdrage tot de verklaring van eenige woorden in Pāli-Geschriften voorkomende, door H. Kern. Uitgegeven door de Koninklijke Akademie van Wetenschappen te Amsterdam. 1886.

E. Kuhn, P. Gr. = Beiträge zur Pāli-Grammatik von E. Kuhn. Berlin 1875.

E. Kuhn, Barl. und J. = Barlaam und Joasaph. Eine bibliographisch-literargeschichtliche Studie von Ernst Kuhn. (Abhandl. d. bayer. Akad. d. Wiss. philos.-philol. Abth. Bd. XX. 1897).

Mahābh. = The Mahābhārata. Vol. 1—4. Calcutta 1834—39.

Mahāvastu = Mahāvastu. Le texte Sanscrit publié par E. Senart. Vol. 1—3. Paris 1882—1897.

Majjhima = Majjhimanikāya, edited by V. Trenckner and R. Chalmers. Vol. 1—2. London 1888—96. (P. T. S.).

Manu = Lois de Manou, publ. par Loiseleur Deslongchamps. Paris 1830.

Milinda = The Milindapañho. Edited by V. Trenckner. London 1880.

E. Müller, Gr. of Pāli = A Simplified Grammar of the Pāli Language. By E. Müller. London 1884.

Par. Dīp. = Dhammapāla's Paramattha-Dīpanī. Part III. By E. Hardy. London 1894. Part V. By E. Müller. London 1893. (P. T. S.).

Petavatthu = Petavatthu edited by Minayeff. London 1889. (P. T. S.).

P. T. S. = Pāli Text Society.

Rasavāhini = Anecdota Palica ed. F. Spiegel. I. Leipzig 1845.

S. B. E. = The Sacred Books of the East. Edited by F. Max Müller.

S., Fr. = Le Manuscrit Kharoṣṭhi du Dhammapada. Les Fragments Dutreuil de Rhins par E. Senart. In Journal Asiatique. Sept.—Octobre 1898.

S^{k} = The Edition of the Dhp. in the 25th vol. of the King of Siam's Edition of the Buddhist Canon, printed in Siamese characters.

S. N. = The Suttanipāta, edited by V. Fausbøll. Part I. Text. London 1884. Part II. A complete, phraseological Glossary. London 1894. (P. T. S.) Translation in vol. X of the S. B. E. Oxford 1898. Second Revised Edition.

S. Nik. = The Saṁyutta-Nikāya. Edited by L. Feer. Part I—V. London 1884—98. (P. T. S).

Sumaṅgala = The Sumaṅgala-Vilāsinī, Buddhaghosa's Commentary on the Dīgha Nikāya. Edited by T. W. Rhys Davids and J. Estlin Carpenter. Part I. London 1886.

Therag. = The Thera- and Therī-gāthā, edited by H Oldenberg and R. Pischel. London 1883. (P. T. S.)

Tr. P. Misc. = Trenckner, Pāli Miscellany. Part 1. London 1879.

Udāna = Udānaṁ. Edited by P. Steinthal. London 1885. (P. T. S.).

Vimāna = The Vimāna-Vatthu. Edited by E. R. Gooneratne. London 1886. (P. T. S.).

Regarding the Metres used in the Dhp., I refer Readers to the Appendix of the Edition of 1855.

In conclusion I have only to say that it is my hope as it is my wish that this new edition of the Dhp. may win still more cultivators of the beautiful Pāli language.

My best thanks are due to my highly valued friend Dr. Dines Andersen for helping me in seeing this book through the Press.

MISPRINTS.

Page 3 l. 3 read tum eum sequitur.
— 4 l. 4 read kāsāvam,
— 10 l. 18 read apetaviññāṇo.
— 10 last line read 1898.
— 12 l. 1 read Pupphavagga.
— 16 l. 13 read Ma-.
— 17 l. 4 from the bottom read nipātayaṁ.
— 21 l. 5 fr. th. b. read pariyod-.
— 27 l. 2 fr. th. b. insert V after Dīp. in both places.
— 31 l. 7 fr. th. b. read respondebunt.
— 32 l. 3 fr. th. b. read -pañca.
— 35 l 5 read ducunt.
— 36 l. 1 fr. th. b. insert Cfr. before Dhp.
— 36 l. 2 fr. th. b. read = instead of Cfr.
— 61 last line read kata.
— 66 l. 5 fr. th. b. read niddukkha.
— 66 l. 1 fr. th. b. read 261 instead of 251.
— 70 l. 5 fr. th. b. read Verklaring.

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DHAMMAPADA.

1. Yamakavagga.

1. Manopubbaṅgamā dhammā manoseṭṭhā manomayā,
manasā ce paduṭṭhena bhāsatī[1] vā karoti vā
tato naṁ dukkham anveti cakkaṁ va vahato padaṁ.
2. Manopubbaṅgamā dhammā manoseṭṭhā manomayā,
manasā ce pasannena bhāsatī vā karoti vā
tato naṁ sukham anveti chāyā va anapāyinī.
3. „Akkocchi maṁ avadhi maṁ ajini[1] maṁ ahāsi me",
ye taṁ upanayihanti[2] veraṁ tesaṁ na sammati.
4. „Akkocchi maṁ avadhi maṁ ajini maṁ ahāsi me",
ye taṁ na upanayhanti[1] veraṁ[2] tes' ūpasammati.
5. Na hi verena verāni sammant' idha[1] kudācanaṁ
averena ca sammanti, esa dhammo sanantano.
6. Pare ca na vijānanti: „mayam ettha yamāmase",
ye ca tattha vijānanti tato sammanti medhagā.
7. Subhānupassiṁ[1] viharantaṁ indriyesu asaṁvutaṁ
bhojanamhi câmattaññuṁ[7] kusītaṁ hīnavīriyaṁ
taṁ ve pasahatī[8] Māro vāto rukkhaṁ va dubbalaṁ.

Variants and Notes.

V. 1. [1] MSS. & Editions bhāsati. Dhamma, cfr. v. 242, Jātaka II $\frac{198}{14}$. V. 3. [1] B[r] S[k] ye ca. [2] C[k3] B[r] S[k] upanayhanti, C[k2] C[k1] and the Commentary upanayihanti, cfr. Note in Dhp. 1855. Ajini, read ajinī? Taṁ o: kodhaṁ, Ctary. Verses 3—6 are taken from Jāt. III p. 488, cfr. p. 212. Vinaya I p. 349. V. 4 [1] B[r] ye ca taṁ nupanayhanti, S[k] ye ca taṁ nūpanayhanti. [2]

Cap. 1.

1. Naturæ a mente principium ducunt, mens est potior
pars earum, e mente constant; si (quis) mente in-
quinata aut loquitur aut agit, tum seum equitur dolor,
2. ut rota (bovis) vehentis pedem. Naturæ a mente etc.;
si (quis) mente serena aut loquitur aut agit, tum eum
3. sequitur gaudium ut umbra non decedens. „Conviciis
me obruit, verberavit me, vicit me, spoliavit me;“
qui isto (animo) sese induunt, iracundia eorum non
4. sedatur. „Conviciis etc.; qui isto (animo) sese non
5. induunt, iracundia in iis sedatur. Non enim ira-
cundiâ iracundiæ sedantur hic unquam, placabilitate
6. vero sedantur; hæc lex æterna (est). Alieni non in-
telligunt: nos hic moriemur; qui vero hoc comprehen-
7. dunt, tum (eorum) sedantur jurgia. Jucunda spec-
tantem viventem, sensus non coercentem et in cibo
modi nescium, socordem, viribus destitutum, eum
certe superat Māras, ventus arborem sicut infirmam.

B^{r} veran. V. 5. [1] C^{k2} B^{r} S^{k} sammantīdha. Cfr. Mahābh. V, 2642. V. 6. — Theragāthā p. 33 & 52. Pare = amamakā, Ctary. Yamāmase, cfr. Jāt. III $\frac{480}{10}$. I dare not deviate from the C. tator's explanation. V. 7. [1] so S^{k}, B^{r} -passi, C^{c} -passī for -passiṁ? cfr. Ctary and v. 328; perhaps we are to read subhānupass' viharantaṁ, cfr. v. 27. [2] C^{k} ca amattaññuṁ, B^{r} S^{k} amattaññuṁ, omitting ca, cfr. v. 11. [3] B^{r} S^{k} C^{k} -ti. Māra, cfr. vv. 8. 34. 37. 40. 46. 57. 105. 175. 274. 337. 350.

8. Asubhānupassiṁ[1] viharantaṁ indriyesu susaṁvutaṁ
bhojanamhi ca mattaññuṁ saddhaṁ āraddhavīriyaṁ
taṁ [ve][2] na-ppasahatī Māro vāto selaṁ va pabbataṁ.
9. Anikkasāvo kāsāvaṁ yo vatthaṁ paridahessati[1]
apeto damasaccena na so kāsāvaṁ arhati[2].
10. Yo ca vantakasāv' assa sīlesu susamāhito
upeto damasaccena sa ve kāsāvam arhati[1].
11. Asāre sāramatino sāre câsāradassino[1]
te sāraṁ nâdhigacchanti micchāsaṁkappagocarā.
12. Sārañ ca sārato ñatvā asārañ ca asārato
te sāraṁ adhigacchanti sammāsaṁkappagocarā.
13. Yathā agāraṁ[1] ducchannaṁ vuṭṭhi[2] samativijjhati
evaṁ abhāvitaṁ cittaṁ rāgo samativijjhati.
14. Yathā agāraṁ[1] succhannaṁ vuṭṭhi[2] na samativijjhati
evaṁ subhāvitaṁ cittaṁ rāgo na samativijjhati.
15. Idha socati pecca[1] socati
pāpakārī ubhayattha socati,
so socati so vihaññati
disvā kammakiliṭṭham[2] attano.
16. Idha modati pecca[1] modati
katapuññō ubhayattha modati,
so modati so pamodati
disvā kammavisuddhim[2] attano.
17. Idha tappati pecca[1] tappati
pāpakārī ubhayattha tappati,
„pāpam[2] me katan" ti tappati.
bhiyyo tappati duggatiṁ[3] gato.

V. 8. [1] read -pass'? [2] taṁ ve, sq. all the MSS. & Editions. V. 9. [1] B[r] -dahissati; read paridhassati? [2] MSS. & Editions arahati. V. 10. [1] MSS. & Editions arahati. Verses 9—10 are taken from Jāt. II p. 198, cfr. V p. 50. Theragāthā p. 88. V. 11. [1] C[k] ca asāra-. Saṁkappa cfr. vv. 74. 147. 280.

8. Jucundà non spectantem viventem, sensus bene coercentem et in cibo modum noscentem, fidem habentem, intentis viribus præditum, eum certe non superat
9. Māras, ventus saxeum volut montem. Affectibus non liber qui fulvam vestem induere vult, temperantia et veritate privatus, non ille fulva veste dignus
10. est. Qui vero affectus respuit, virtutibus bene instructus, temperantia et veritate præditus, ille certe
11. fulva veste dignus est. In eo, quod non essentiale, essentiam opinantes atque in essentia non-essentiale videntes, hi essentiam non adeunt, falsi studii parti-
12. cipes. Essentiam vero essentiale habentes, et non-essentiale non-essentiale, hi essentiam adeunt, veri
13. studii participes. Sicut domum male tectam pluvia perrumpit, ita meditatione destitutam cogitationem
14. cupido perrumpit. Sicut domum bene tectam pluvia non perrumpit, ita meditabundam cogitationem cu-
15. pido non perrumpit. In hoc ævo moeret, morte obita moeret malum patrans, utrobique moeret; ille moeret, ille contristatur videns impuritatem facinoris
16. sui. In hoc ævo gaudet, morte obita gaudet qui bonum perfecit, utrobique gaudet; ille gaudet, ille
17. valde gaudet videns munditiam facinoris sui. In hoc ævo cruciatur, morte obita cruciatur malum patrans, utrobique cruciatur; „malum a me peractum", ita (cogitans) cruciatur, magis cruciatur tar-
18. tarum ingressus. In hoc ævo gaudet, morte obita

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339. Cfr. Divyāvadāna p. 384,15. V. 13. [1] C[k] C[c] yathāgāraṁ. [2] S[k] -ī. V. 14. [2] S[k] -ī. V. 15. [1] B[r] pacca. [2] B[r] kammaṁ. V. 16. [1] B[r] pacca. [2] B[r] kammaṁ visuddhaṁ. V. 17. [1] B[r] pacca. [2] C[c] B[r] S[k] pāpaṁ. [3] B[r] -tiṁ.

18. Idha nandati pecca[1] nandati
katapuñño, ubhayattha nandati,
„puññam[2] me katan“ ti nandati,
bhiyyo nandati suggatim[3] gato.

19. Bahum pi ce sahitam[1] bhāsamāno
na takkaro hoti naro pamatto
gopo va gāvo gaṇayam paresaṁ
na bhāgavā sāmaññassa hoti.

20. Appam pi ce sahitam[1] bhāsamāno
dhammassa hoti anudhammacārī
rāgañ ca dosañ ca pahāya moham
sammappajāno suvimuttacitto
anupādiyāno[2] idha vā huraṁ[3] vā
sa bhāgavā sāmaññassa hoti.

Yamakavaggo paṭhamo.

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2. Appamādavagga.

21. Appamādo amatapadaṁ[1] pamādo maccuno padaṁ,
appamattā na mīyanti[2] ye pamattā yathā matā.

22. Etaṁ[1] visesato ñatvā appamādamhi paṇḍitā
appamāde pamodanti aryānaṁ[2] gocare ratā.

23. Te jhāyino sātatikā niccaṁ daḷhaparakkamā
phusanti dhīrā nibbānaṁ yogakkhemaṁ anuttaraṁ.

24. Uṭṭhānavato satīmato[1]
sucikammassa nisammakārino

V. 18. [1] B[r] pacca. [2] C[c] B[r] S[k] puññaṁ. [3] B[r] -tañ, S[k] sugatiṁ. Suggatim metri causa. V. 19. [1] B[r] saṁhita, cfr. payuta, Suttanipāta vv. 711. 930. Sāmaññā, cfr. v. 311. V. 20. [1] B[r] saṁhita. [2] B[r] -yano. [3] B[r] hūraṁ, cfr. S. N. v. 470. Anudhammacārī, cfr. S. N. v. 69. Moham, cfr. S. N. vv.

gaudet qui bonum perfecit, utrobique gaudet; „bonum a me peractum", ita (cogitans) gaudet, magis
10. gaudet coelum ingressus. Multa quoque si concinna loquens ea non facit vir socors, bubulcus velut vaccas aliorum numerans, congregationis Sa-
20. manarum non fit particeps. Pauca quoque si (quis) concinna loquens secundum legem vitam degit, et cupidinem et odium (et) perturbationem animi relinquens, plane sapiens, cogitatione bene liberata præditus, nihil appetens vel hic vel illic, is congregationis Samanarum fit particeps.

Cap. 2.

21. Strenuitas immortalitatis via (est), socordia mortis via; strenui non moriuntur, qui socordes, quasi
22. mortui (sunt). Hoc distincte cognoscentes strenuitatis gnari strenuitate gaudent, nobilium sorte læ-
23. tantes. Hi meditabundi, perseverantes, semper fortibus viribus præditi, sapientes attingunt Nibbā-
24. num, felicitatem summam. Connitentis, recordantis, candide laborantis, considerate agentis sese con-

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74, 493. V. 21. [1] S^k amataṁ padaṁ, cfr. v. 114. [2] B^r miyanti. Pada = upāya, magga, Ct.; read 'matapadaṁ? Cfr. Jāt. V p. 99. Dīpavaṁsa p. 46. Mahābh. V, 1579. Senart, Fragments p. 25. V. 22. [1] B^r evaṁ. [2] MSS. & Editions, ariyānaṁ. Cfr. S., Fr. p. 26. V. 23. Nibbāna, cfr. vv. 32. 75. 134. 184. 203. 204. 226. 285. 289. 344. 369. 372. V. 24. [1] C^{k2} B^r S^k sati-. Cfr. S., Fr. p. 23.

saññatassa ca dhammajīvino
appamattassa yaso 'bhivaḍḍhati.

25. Uṭṭhānen' appamādena saññamena damena ca
dīpaṁ kayirātha[1] medhāvī yaṁ ogho nâbhikīrati.

26. Pamādam anuyuñjanti bālā dummedhino janā
appamādañ ca medhāvī dhanaṁ seṭṭhaṁ va rakkhati.

27. Mā pamādam[1] anuyuñjetha mā kāmaratisanthavaṁ,
appamatto hi jhāyanto pappoti vipulaṁ[2] sukhaṁ.

28. Pamādam[1] appamādena yadā nudati[2] paṇḍito
paññāpāsādam āruyha asoko sokiniṁ pajaṁ
pabbataṭṭho va bhummaṭṭhe[3] dhīro bāle avekkhati.

29. Appamatto pamattesu suttesu bahujāgaro
abalassaṁ va[1] sīghasso hitvā yāti sumedhaso.

30. Appamādena Maghavā devānaṁ seṭṭhataṁ gato,
appamādaṁ pasaṁsanti pamādo garhito[1] sadā.

31. Appamādarato bhikkhu pamāde bhayadassivā[1]
saññojanaṁ[2] aṇuṁthūlaṁ[3] ḍahaṁ[4] aggîva gacchati.

32. Appamādarato bhikkhu pamāde bhayadassivā
abhabbo parihānāya nibbānass' eva santike.

Appamādavaggo dutiyo.

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3. Cittavagga.

33. Phandanaṁ capalaṁ cittaṁ
dūrakkhaṁ[1] dunnivārayaṁ[2]
ujuṁ karoti medhāvī usukāro va tejanam.

V. 25. [1] MSS. & Editions kayirātha, C^{k2} kairatha. Cfr. Kuhn, Pali Gr. p. 104. E. Müller, Gr. of Pali p. 111, E. Kuhn, Barl. and J. p. 80. S., Fr. p. 22. V. 26. = S. Nik. I p. 25. Therag. p. 82. S., Fr. p. 26, V. 27. [1] perhaps we are to read pamād'. [2] S. Nik. and Therag. paramaṁ. Cfr. S., Fr. pp. 9—10. 13. V. 28. [1] C^{k} C^{c} S^{k} -daṁ. [2] S^{k} nūdati. [3] B^{r} bhūma-. = Milinda

tinentisque, pie viventis, vigilantis gloria adauge-
25. scit. (Virium) intentione, strenuitate, continentia et
temperantia sapiens faciat (sibi) insulam, quam tor-
26. rens non obruat. Socordiam sectantur stulti, insi-
pientes homines; strenuitatem vero sapiens ut the-
27. saurum optimum servat. Ne (quis) socordiam sec-
tetur, ne amoris et voluptatis familiaritatem, strenuus
28. enim meditans amplum gaudium adipiscitur. Socor-
diam strenuitate quum dispellit intelligens (vir, tum),
cognitionis palatio ascenso, moeroris expers vulgus
moerore afflictum, velut in monte stans stantes in
29. terra, sapiens stultos despicit. Promptus inter so-
cordes, inter sopitos pervigil, invalidum equum sicut
agilis equus (præcurrit), præcurrens, vadit bene sa-
30. piens. Strenuitate Maghavan deorum principatum
adeptus est; strenuitatem celebrant, socordia semper
31. increpatur. Strenuitate gaudens bhikkhus (mendicus),
socordiam timens, vincula parva magnaque comburens,
32. ignis velut perit. Strenuitate gaudens mendicus,
socordiam metuens, perditioni non obnoxius est, in
propinquo Nibbāni (versans).

Cap. 3.

33. Trepidam, fluctuantem cogitationem, custoditu difficilem, coercitu difficilem, rectam reddit sapiens, sa-

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p. 387, cfr. Vinaya I p. 5 at the bottom. S., Fr. p. 27. V. 29. [1] B[r] vā. V. 30. [1] MSS. and Editions garahito. Cfr. S., Fr. p. 28. V. 31. [1] S[k] bhayadassi vā in both verses. [2] B[r] saṁyojanaṁ. [3] C[c] aṇuṁ thūlaṁ; cfr. vv. 265. 409. [4] B[r] dahaṁ. V. 32. = Aṅguttara vol. II p. 40. Milinda p. 408. Itiv. p. 40. S., Fr. p. 53. V. 33. [1] C[c] S[k] du-. [2] so MSS. & Editions for dunnivāriyaṁ? = Jāt. I p. 400.

34. Vārijo va thale khitto okamokata ubbhato
pariphandat' idaṁ cittaṁ Māradheyyaṁ pahātave.
35. Dunniggahassa lahuno yatthakāmanipātino[1]
cittassa damatho sādhu, cittaṁ dantaṁ sukhāvahaṁ.
36. Sududdasaṁ sunipuṇaṁ yatthakāmanipātinaṁ[1]
cittaṁ rakkhetha medhāvī, cittaṁ guttaṁ sukhāvahaṁ.
37. Dūraṅgamaṁ[1] ekacaraṁ[2] asarīraṁ guhāsayaṁ
ye cittaṁ saññamessanti mokkhanti Mārabhandhanā.
38. Anavaṭṭhitacittassa saddhammaṁ[1] avijānato
pariplavapasādassa[2] paññā na paripūrati.
39. Anavassutacittassa ananvāhatacetaso
puññapāpapahīnassa n' atthi jāgarato bhayaṁ.
40. Kumbhūpamaṁ[1] kāyam imaṁ viditvā
nagarūpamaṁ cittam idaṁ thapetvā
yojetha Māraṁ paññāvudhena
jitañ ca rakkhe anivesano[2] siyā.
41. Aciraṁ[1] vat' ayaṁ kāyo paṭhaviṁ adhisessati
chuddho upetaviññāṇo niratthaṁ va kaliṅgaraṁ.
42. Diso disaṁ yan taṁ kayirā[1] verivā[2] pana verinaṁ —
micchāpaṇihitaṁ cittaṁ pāpiyo[3] naṁ tato kare.
43. Na taṁ mātā pitā[1] kayirā[2] aññe vâpi ca ñātakā —
sammāpaṇihitaṁ[3] cittaṁ seyyaso naṁ tato kare.

Cittavaggo tatiyo.

V. 34. Oka, cfr. vv. 87. 91. 400. Māradheyya-maccudheyya v. 86. S., Fr. p. 33. V. 35. [1] C[c] S[k] yattha kāma-. = Jāt. I p. 312. and p. 400; cfr. infra v. 80. V. 36. [1] C[c] S[k] yattha kāma-. V. 36—39. = Jāt. I p. 400. V. 37. [1] S[k] dūraṁ-. [2] B[r]-cāraṁ. S., Fr. p. 33. V. 38. [1] B[r] -maṁ. [2] S[k] paripala-. Pariplava-, Ct. parittasaddhammatāya upplavallopanasaddhatāya vā. S., Fr. p. 33. V. 39. Anavassutacitta = rāgena atintacitta, Ct., cfr. Jāt. IV $\frac{20}{27}$ nāvā udakapavesanābhāvena anavassutā, infra anussuta v. 400. See further Max Müller's Note in his last translation of the Dhammapada, second Edition, revised 1897 in S. B. E. vol. X. Ananvāhatacetaso = dosena appaṭi-

34. gittam velut faber sagittarius. Piscis velut in terram conjectus ex aquæ domicilio ablatus, palpitat
35. hæc cogitatio regno Māræ relinquendo. Refrenatu difficilis, levis, quolibet sese præcipitantis cogitationis çoercitio salutaris (est), cogitatio domita gaudium
36. affert. Observatu difficilem, valde idoneam, quolibet delabentem cogitationem custodiat sapiens, cogitatio
37. custodita gaudium affert. Effuse vagantem, in solitudine versantem, incorporalem, in (cordis) latebris habitantem cogitationem qui cohibebunt, e Māræ
38. vinculis liberabuntur. Cogitatione inconstantis, veram legem non cognoscentis, (animi) tranquillitate vacil-
39. lantis intellectus plenitudinem non attingit. Cogitatione ab affectibus vacua præditi, integram mentem habentis, bono maloque vacui, vigilantis non est
40. metus. Vasi simile corpus hoc agnoscens, arci similem cogitationem hanc sistens, subigat (sapiens) Māram intellectus armis, victumque custodiat, do-
41. micilio liber sit. Intra breve tempus, heu, hoc corpus humi jacebit abjectum, judicii expers, inutilis velut
42. surculus. Inimicus inimico quidquid fecerit, invidiosus rursus invidioso, — falso applicata cogitatio
43. plus mali ei adhuc affert. Non id mater (vel) pater fecerit, vel alii quoque propinqui — perfecte applicata cogitatio plus boni ei adhuc affert.

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hatacittassa, Ctary. Puññapāpapahīna, cfr. vv. 267. 412. V. 40. [1] C[c] kumbhupa-? [2] B[r] S[k] -sino; cfr. vv. 404. 415. Yojetha hareyyā 'ti attho, Ctary. V. 41. [1] B[r] acīraṁ. Chuddha = apaviddha, Ct., = chaḍḍhita, Jāt. V $\frac{303}{4}$; cfr. Milinda p. 423. Trenckner, Pali Misc. p. 75. Kaliṅgara = kaṭṭhabaddha, Ctary, cfr. Kuhn, P. Gr. p. 21. V. 42. [1] MSS. & Editions yantaṁ kayirā, C[k2] kairā. [2] C[c] S[k] verī vā. [3] S[k] pāpīyo. = Udāna p. 39. V. 43. [1] S[k] pītā. [2] MSS. & Editions kayirā. [3] C[c] S[k] saṁmā paṇi-.

4. Puppahavagga.

44. Ko imaṁ[1] paṭhaviṁ vijessati[2]
Yamalokañ ca imaṁ sadevakaṁ?
ko dhammapadaṁ sudesitaṁ
kusalo puppham iva-ppacessati?[3]

45. Sekho paṭhaviṁ vijessati[1]
Yamalokañ ca imaṁ sadevakaṁ,
sekho dhammapadaṁ sudesitaṁ
kusalo puppham iva-ppacessati[2].

46. Pheṇūpamaṁ kāyam imaṁ viditvā
marīcidhammaṁ abhisaṁbudhāno
chetvāna Mārassa papupphakāni[1]
adassanaṁ Maccurājassa gacche.

47. Pupphān' eva[1] pacinantaṁ vyāsattamanasaṁ[2] naraṁ
suttaṁ gāmaṁ mahogho va Maccu ādāya gacchati.

48. Pupphān' eva pacinantaṁ vyāsattamanasaṁ[1] naraṁ
atittaṁ yeva' kāmesu Antako[2] kurute vasaṁ.

49. Yathâpi bhamaro pupphaṁ
vaṇṇagandhaṁ[1] aheṭhayaṁ[2]
paleti rasam ādāya
evaṁ gāme munī care.

50. Na paresaṁ vilomāni, na paresaṁ katākataṁ
attano va avekkheyya katāni akatāni ca.

51. Yathâpi ruciraṁ pupphaṁ vaṇṇavantaṁ agandhakaṁ
evaṁ subhāsitā vācā aphalā hot'[1] akubbato.

52. Yathâpi ruciraṁ pupphaṁ vaṇṇavantaṁ sagandhakaṁ[1]
evaṁ subhāsitā vācā saphalā hoti kubbato[2].

V. 44. [1] B[r] ko maṁ o: 'maṁ. [2] B[r] S[k] vicessati. [3] C[k] C[c] S[k] iva pa-, we might also read ivā pa-. S., Fr. p. 71. V. 45. [1] B[r] S[k] vice-. [2] C[k] C[c] S[k] iva pa-. S., Fr. p. 72. V. 46. [1] B[r] sapupphakāni, S[k] capuppha-. Cfr. v. 170. Suttanipāta v. 1119. Maccurājā, cfr. vv. 47. 170. 86. V. 47. [1] MSS. & Editions

Cap. 4.

44. Quisnam hanc terram superabit Yamæque mundum
hunc unacum deorum? quisnam versus legis bene
enarratos, peritus (coronarius) flores velut, colliget?
45. Sekhas (discipulus) terram superabit Yamæque mun-
dum hunc unacum deorum; sekhas (discipulus) versus
legis bene enarratos, peritus (coronarius) flores velut,
46. colliget. Spumæ instar corpus hoc existimans, ra-
diorum solis natura præditum agnoscens, scindens.
Māræ sagittas (mendicus) mortis regem non videbit.
47. Flores utique colligentem, constrictæ mentis virum,
sopitum vicum torrens velut, mors prehendens abit.
48. Flores utique colligentem, constrictæ mentis virum,
amoribus non saturatum mors reddit sibi subjectum.
49. Sicut apis florem colore et odore præditum non
violans aufugit succo percepto, ita in vico anacho-
50. reta incedat. Non aliorum aspera (verba), non
aliorum facta et omissa, sua ipsius contèmplètur
51. (quisque) facta omissaque. Ut nitens flos, colore
præditus, odore carens, ita bene prolatus sermo
52. infecundus est non agentis. Ut nitens flos, colore
præditus et odore, ita bene prolatus sermo frugifer
53. est agentis. Sicut e copia florum facere potest
(coronarius) multa genera sertorum, ita nato mortali
54. faciendum est bonum multum. Odor floris adversus
ventum non procedit, nec candani nec tagaramallikæ;

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pupphāni heva. [2] C[k] B[r] S[k] byā-. Cfr. v. 287. Mahābh. XII. 6534. 9939. V. 48. [1] C[k] B[r] S[k] byā-. [2] C[c] attano. Cfr. v. 288. V. 49. [1] S[k] vaṇṇavantaṁ. [2] B[r] apothayaṁ, S[k] agandhakaṁ. Muni, cfr. v. 268—69. = Jāt. I p. 349. V. 51. [1] MSS. & Editions hoti. V. 52. [1] B[r] sugandhakaṁ. [2] C[k] sakubbato (as to the prefix sa- cfr. sa-ce, santika) S[k] sukubbato..

53. Yathâpi puppharāsimhā kayirā[1] mālāguṇe[2] bahū
evaṁ jātena maccena kattabbaṁ kusalaṁ bahuṁ.
54. Na pupphagandho paṭivātam eti
na candanaṁ tagaramallikā[1] vā
satañ ca gandho paṭivātam eti
sabbā disā sappuriso pavāti[2].
55. Candanaṁ tagaraṁ vâpi uppalaṁ atha vassikī[1]
etesaṁ gandhajātānaṁ sīlagandho anuttaro.
56. Appamatto ayaṁ gandho y' āyaṁ[1] tagaracandanī[2]
yo ca sīlavataṁ gandho vāti devesu uttamo.
57. Tesaṁ sampannasīlānaṁ appamādavihārinaṁ
sammadaññāvimuttānaṁ[1] Māro maggaṁ na vindati.
58. Yathā saṁkāradhānasmiṁ[1] ujjhitasmiṁ mahāpathe
padumaṁ tattha jāyetha sucigandhaṁ manoramaṁ;
59. Evaṁ saṁkārabhūtesu[1] andhabhūte puthujjane
atirocati paññāya sammāsambuddhasāvako.

Pupphavaggo catuttho.

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5. Bālavagga.

60. Dīghā jāgarato rattī[1] dīghaṁ santassa yojanaṁ
dīgho bālānaṁ saṁsāro saddhammaṁ avijānataṁ.
61. Carañ ce nâdhigaccheyya seyyaṁ sadisam attano
ekacaryaṁ[1] daḷhaṁ kayirā[2] n' atthi bāle sahāyatā.
62. „Puttā m' atthi dhanaṁ m' atthi" iti bālo vihaññati
attā hi[2] attano n' atthi kuto puttā kuto dhanaṁ.

V. 53. [1] MSS. & Editions kayirā. [2] C[k] māla-. V. 54. [1] B[r] tagaraṁ-. [2] B[r] S[k] pavāyati. 54—56 = Jāt. III p. 291. Aṅguttara I p. 226. Milinda p. 333. Sumaṅgala I p. 56. V. 55. [1] B[r] vassakī; cfr. v. 377. Abhidhāna v. 576. V. 56. [1] C[c] prints yā 'yaṁ, B[r] S[k] have yvāyaṁ. [2] B[r] -danaṁ. V. 57. [1] C[c] S[s] sammadaññā vi-, cfr. v. 96. V. 58. [1] C[c] S[k] saṅkāra-, B[r]

proborum vero odor adversus ventum procedit, om-
55. nes regiones vir probus perflat. Candanum vel etiam
tagarum, uppalum atque vassikis — horum odora-
torum præclarus (est) odor, quo nullus præstantior.
56. (At) exiguus (tamen) hic odor, qui ipse est tagari et
candani; qui vero proborum odor (est), spirat inter
57. deos præstantissimus. Horum virtute ornatorum,
strenue viventium, ob perfectam cognitionem libera-
58. torum Māras viam non invenit. Sicut in sterquili-
nio ad magnam viam conjecto flos ibi nascitur puro
59. odore præditus, mentem exhilarans, ita inter (vulgus)
stercori simile (versans) occæcato vulgo prælucet
intelligentiâ plane sapientis (Buddhæ) sāvakas (au-
scultator).

Cap. 5.

60. Longa (est) nox vigilantis, longa via defatigati, longa
stultorum revolutio (saṁsāro), veram legem non in-
61. telligentium. Si (quis) socium itineris non adipi-
scatur (vel) meliorem, (vel) sui similem, solitarium
iter firmum faciat, non est (enim) penes stultum
62. sodalitas. „Filii mihi sunt, opes mihi sunt", ita
(cogitans) stultus sollicitatur, compos enim sui non
63. est, nedum filiorum, nedum opum. Qui stultus se
stultum putat, sapiens ille quidem ideo, stultus vero

-ṭṭhānasmiṁ. V. 59. [1] C[c] B[r] S[k] saṅkāra-. V. 60. [1] C[c] B[r] S[k] ratti. Saṁsāra, cfr. vv. 95. 153. 414. V. 61. [1] C[k] C[c] S[c] ekacāriyaṁ, B[r] ekaccariyaṁ. [2] MSS. & Editions kayirā. Cara = saddhiṁcara v. 328. Cfr. S. N. v. 821. Sahāyatā, cfr. infra v. 330. V. 62. [1] S[k] dhanamatthi. [2] B[r] pi.

63. Yo bālo maññatī balyaṁ[1] paṇḍito vâpi tena so,
bālo ca paṇḍitamānī sa ve bālo ti vuccati.
64. Yāvajīvam pi ce bālo paṇḍitaṁ payrupāsati[1]
na so dhammaṁ vijānāti dabbī sūparasaṁ yathā.
65. Muhuttam api[1] ce viññū paṇḍitaṁ payrupāsati[2]
khippaṁ dhammaṁ vijānāti jivhā sūparasaṁ yathā.
66. Caranti bālā dummedhā amittenêva attanā
karontā[1] pāpakaṁ kammaṁ yaṁ hoti kaṭukapphalaṁ.
67. Na taṁ kammaṁ kataṁ sādhu yaṁ katvā anutappati
yassa assumukho rodaṁ vipākaṁ paṭisevati.
68. Tañ ca kammaṁ kataṁ sādhu yaṁ katvā nânutappati
yassa patīto[1] sumano vipākaṁ paṭisevati.
69. Mādhuvā maññatī bālo yāva pāpaṁ na paccati
yadā ca paccatī pāpaṁ atha [bālo[1]] dukkhaṁ nigacchati.
70. Māse māse kusaggena bālo bhuñjetha[1] bhojanaṁ
na so saṁkhatadhammānaṁ[2] kalaṁ nâgghati soḷasiṁ[3].
71. Na hi pāpaṁ kataṁ kammaṁ sajju khīraṁ[1] va muccati
ḍahantam[2] bālam anveti bhasmācchanno va pāvako.
72. Yāvad eva anatthāya ñattaṁ bālassa jāyati
hanti bālassa sukkaṁsaṁ muddham[1] assa vipātayaṁ[2].
73. Asataṁ[1] bhāvan'[2] iccheyya purekkhāraṁ[3] ca bhikkhusu
āvāsesu ca issaryaṁ[4] pūjā parakulesu ca.

V. 63. [1] S[k] bālyaṁ, B[r] -ti bālyaṁ. V. 64. [1] MSS. & Editions payirupāsati. V. 65. [1] S[k] pi. [2] MSS. & Editions payirupāsati. Verses 64—65 are to be found in the Mahābh. X, 178 in the following shape:

Ciraṁ hy-atijaḍah çūrah paṇḍitaṁ paryupāsya ha
na sa dharmān vijānāti darvī sūparasān iva,
Muhūrtaṃ api taṁ prājñah paṇḍitaṁ paryupāsya hi
xipran dharmān vijānāti jihvā sūparasān iva. Cfr. II, 1945.

V. 66. [1] B[r] karonto. Vv. 66—67 = Jāt. III p. 291. Saṁyutta I p. 57. V. 68. [1] B[r] patito. V. 69. [1] B[r] omits atha, C[k] C[c] S[k]

64. se sapientem putans, is certe stultus dicitur. Per
vitam etiam si stultus ad sapientem assidet, legem
ille non sapit, ligula jusculi saporem velut (non sa-
65. pit). Momentum etiam si intelligens ad sapientem
assidet, cito legem sapit, lingua jusculi saporem velut
66. (sapit). Versantur stulti, insipientes, cum inimicis
velut, secum, patrantes malum facinus, quod fructus
67. amaros profert. Non id facinus factum bene, quo
peracto (quis) cruciatur, cujus mercedem vultu la-
68. crymoso plorans accipit. Id vero facinus bene fac-
tum, quo peracto non cruciatur, cujus mercedem
69. lætus (et) mente hilari accipit. Quasi mel (male-
factum) æstimat stultus, quamdiu malefactum non
maturescit; quando vero maturescit malefactum,
70. tum stultus dolorem subit. Per singulos menses
extremo gramine kusæ stultus cibum comedat, non
is ornatissimorum partem adæquat decimam sextam.
71. Non enim male factum facinus statim lac velut mu-
tatur, urens illum stultum sequitur cinere opertus
72. sicut ignis. Quandocunque ad nullum fructum cog-
nitio stulti nascitur, occidit stulti fortunam, caput
73. ejus diffringens. Injustam famam cupit primumque

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have atha bālo; cfr. v. 119. = Jāt. III p. 291. V. 70. [1] B[r] bhuñjeyya. [2] saṅkhāta. [3] so C[k]; C[c] B[r] agghati, S[k] kallaṁ agghati. Saṁkhata. Cfr. the Ctary to v. 273. Jāt. IV $\frac{226}{22}$. Nâgghati, cfr. the Ctary and v. 84. V. 71. [1] S[k] khiraṁ. [2] B[r] dahantaṁ. [3] C[c] bhasmacch-. Cfr. Mahābh. XII, 3423. 3551. I, 3333. Manu IV, 172. V. 72. [1] S[k] muddhaṁ. [2] B[r] ñipātayaṁ. Ñattaṁ = jānanabhāvo, Ct., Max Müller = jñaptaṁ, cfr. the Ctary and Jāt. I p. 445, v. 118. V. 73. [1] C[k] asatam, B[r] asanta, S[k] asantaṁ. [2] C[k] C[c] B[r] bhāvanam. [3] B[r] purakkhārañ. [4] B[r] cissariyaṁ, C[k] C[c] S[k] ca issariyaṁ.

74. „Mam' eva kata[1] maññantu gihī pabbajitā ubho,
mam' evâtivasā[2] assu kiccākiccesu kismici"[3],
iti bālassa saṁkappo, icchā māno ca vaḍḍhati.

75. Aññā hi lābhūpanisā aññā nibbānagāminī,
evam etaṁ[1] abhiññāya bhikkhu Buddhassa sāvako
sakkāraṁ nâbhinandeyya vivekam anubrūhaye.

Bālavaggo pañcamo.

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6. Paṇḍitavagga.

76. Nidhīnaṁ va pavattāraṁ yaṁ passe vajjadassinaṁ
niggayhavādiṁ medhāviṁ tādisaṁ paṇḍitaṁ[1] bhaje,
tādisaṁ[2] bhajamānassa seyyo hoti na pāpiyo.

77. Ovadeyyânusāseyya[1] asabbhā cā nivāraye,
sataṁ hi so piyo hoti asataṁ hoti appiyo.

78. Na bhaje pāpake mitte na bhaje purisādhame,
bhajetha mitte kalyāṇe bhajetha purisuttame.

79. Dhammapītī[1] sukhaṁ seti vippasannena cetasā,
aryappavedite[2] dhamme sadā ramati paṇḍito.

80. Udakaṁ hi[1] nayanti nettikā
usukārā namayanti[2] tejanaṁ
dāruṁ namayanti[2] tacchakā
attānaṁ damayanti paṇḍitā.

81. Selo yathā ekaghano[1] vātena na samīrati
evaṁ nindāpasaṁsāsu na samiñjanti[2] paṇḍitā.

V. 74. [1] B[r] kataṁ. [2] C[k] C[c] S[k] eva ati-. [3] B[r] kismiñci. V. 75. [1] B[r] etam. Upanisā = paṭipadā, Ct. Viveka, cfr. v. 87. Buddha, cfr. vv. 182—84. 190. 194—95. 255. 296. 368. 381. 387. 398. 419. 422. V. 76. [1] C[k] -tam. [2] C[k] -sam. = Jāt. III p. 367. Therag. p. 89. V. 77. [1] C[k] C[c] -deyyanu-.

locum inter mendicos et in conventibus principatum
74. et honores in familiis alienis. „A me perfectum
putent gihines (patresfamilias) et pabbajitæ (e vita
sæculari profecti) utrique; mihi subjecti sint in iis,
quæ facienda vel omitenda, in quacunque (re);“ ita
stulti animus (volvitur); desiderium et arrogantia
75. (ejus) increscit. „Alia nempe (est) via quæ ad lucrum
spectat, alia quæ ad Nibbānum ducit,“ ita hoc in-
tellecto mendicus, Buddhæ auscultator, honore non
delectatur, secessum auget.

Cap. 6.

76. Thesaurorum velut demonstratorem, quem videat
(quis) vitia detegentem, reprehendentem, sapientem,
ejusmodi intelligentem colat, talem colenti melius
77. fit, non pejus. Admoneat, præcipiat, ab inconcinno
prohibeat; proborum videlicet is amicus fit, impro-
78. borum fit inimicus. Ne colat improbos amicos, ne
colat homines infimos, colat amicos probos, colat
79. homines optimos. Legem imbibens læte degit serena
cogitatione, a venerandis enarrata lege semper de-
80. lectatur sapiens. Aquam videlicet ducunt aquarii,
fabri sagittarii subigunt sagittam, lignum subigunt
81. fabri tignarii, semet ipsi domant sapientes. Saxum
sicut solidum vento non commovetur, ita in vitu-

V. 79. [1] MSS. & Editions -ti, B[r] dhammappiti. [2] MSS. & Editions ariya-. Dhammapītī = pāyako, pivanto, Ct. V. 80. [1] B[r] S[k] udakañhi. [2] B[r] damayanti. = Therag. p. 4. 82; cfr. infra v. 145, supra v. 33. V. 81. [1] B[r] ekagghana. [2] S[k] sammiñjanti. = Milinda p. 386; cfr. Vinaya I p. 185.

82. Yathâpi rhado[1] gambhīro vippasanno anāvilo
evaṁ dhammāni sutvāna vippasīdanti paṇḍitā.

83. Sabbattha ve sappurisā vajanti[1],
na kāmakāmā lapayanti santo,
sukhena phuṭṭhā[2] athavā dukhena[3]
n' uccāvacaṁ[4] paṇḍitā dassayanti.

84. Na attahetu na parassahetu
na puttam icche na dhanaṁ na raṭṭhaṁ
n' iccheyy' adhammena[1] samiddhim attano
sa sīlavā paññavā dhammiko siyā.

85. Appakā te manussesu ye janā pāragāmino,
athâyaṁ itarā pajā tīram evânudhāvati.

86. Ye ca kho sammadakkhāte dhamme dhammānuvattino
te janā pāram essanti[1], Maccudheyyaṁ saduttaraṁ.

87. Kaṇhaṁ dhammaṁ vippahāya
sukkaṁ[1] bhāvetha paṇḍito,
okā anokaṁ āgamma
viveke yattha dūramaṁ

88. Tatrâbhiratim iccheyya, hitvā kāme akiñcano
paryodapeyya[1] attānaṁ cittaklesehi[2] paṇḍito.

89. Yesaṁ sambodhiaṅgesu[1] sammā cittaṁ subhāvitaṁ
ādānapaṭinissagge anupādāya ye ratā
khīṇāsavā jutīmanto[2] te loke parinibbutā.

Paṇḍitavaggo chaṭṭho.

V. 82. [1] MSS. & Editions rahado. V. 83. [1] C^c cajanti. [2] so B^r C^c S^k; $C^{k\,2.3}$ puṭṭhā. [3] S^k dukkhena. [4] C^k B^r S^k na uccā. C^c omits na. Puṭṭha for phuṭṭha from phus = S: spṛç., cfr. pih for phih, Dhp. 1855 p. 283*; still mark also vv. 218. 325. Kāmakāma, cfr. Morris in J. P. T. Soc. 1891—93 p. 39. V. 84. [1] C^k S^k na iccheyya adhammena, C^c na iccheyya 'dham-

peratione et laudatione non titubant sapientes. Sicut lacus profundus, serenus, inturbidus, ita leges audi-
endo sedantur sapientes. Ubique certe homines probi versantur, non amori detiti loquuntur probi, gaudio tacti vel dolore quoque varium (habitum)
non præbent sapientes. Non sui causa, non alterius causa nec filium expetit (sapiens), nec opes, nec regnum; non expetit injuriâ incrementum suum, vir-
tute is præditus (est), intelligentia, justitia. Pauci (sunt) ii inter homines, qui homines ripam ulteriorem attingunt, at reliqua ista multitudo ad ripam (cite-
riorem) tantum accurrit. Qui convenienter bene enarratæ legi degunt, ii homines ripam ulteriorem adibunt, (etsi) fines mortis valde difficiles (sunt) tra-
jectu. Nigra doctrina relicta albam amplectatur sapiens; domo in solitudinem egressus, in secessu.
ubi difficile delectatu, ibi delectationem exoptet relictis amoribus inops, lustret sese a cogitationis
pravitate sapiens. Quorum in scientiæ membris cogitatio perfectissime consummata (est), qui cupiditatum omissione, nihil appetentes, gaudent ab affectibus vacui, luminosi, ii in (hoc) ævo (jam) tranquilli.

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mena, B^r nicche adh-. V. 86. [1] B^r issanti. V. 87. [1] B^r sukkam. Cfr. S. N. v. 526. V. 88. [1] MSS. & Editions pariyod. [2] B^r cittaṁklesehi. Klesa, kliṭṭha, saṁkiliṭṭha, see vv. 15. 244. 312. 158. 165. Akiñcana, cfr. vv. 200. 221. 396. 421. Suttanipāta, translated, 2. Edition p. XV. V. 89. [1] B^r sambodhiyaṅgesu. [2] B^r S^k juti-.

7. Arahantavagga.

90. Gataddhino visokassa vippamuttassa sabbadhi[1]
sabbaganthappahīnassa[2] parilāho na vijjati.

91. Uyyuñjanti satīmanto[1] na nikete ramanti te
haṁsā va pallalam hitvā okamokaṁ jahanti te.

92. Yesaṁ sannicayo[1] n' atthi ye pariññātabhojanā
suññato animitto ca vimokho[2] yesaṁ[3] gocaro
ākāse va sakuntānaṁ gati tesaṁ durannayā.

93. Yassâsavā parikkhīṇā āhāre ca anissito
suññato animitto ca vimokho[1] yassa gocaro
ākāse va sakuntānaṁ padaṁ[2] tassa durannayaṁ[3].

94. Yass' indriyāni samathaṁ gatāni[1]
assā yathā sārathinā sudantā
pahīnamānassa[2] anāsavassa
devâpi tassa pihayanti[3] tādino.

95. Paṭhavīsamo no virujjhati
indakhīlūpamo[1] tādi subbato
rahado va apetakaddamo
saṁsārā na bhavanti tādino.

96. Santaṁ tassa manaṁ hoti santā vācā ca kamma ca
sammadaññāvimuttassa[1] upasantassa tādino.

97. Assaddho[1] akataññū ca sandhicchedo ca yo naro
hatāvakāso vantāso sa ve uttamaporiso.

V. 90. [1] C[k] -dhī. [2] B[r] sabbagandhappahinnassa. Gataddhin = gatādhvan, Mahābh. III, 14085. V. 91. [1] B[r] sati-. Uyyuñjanti = ghaṭanti, Ct.; cfr. vv. 24. 25. 241. 280. V. 92. [1] S[k] sanniccayo. [2] B[r] S[k] vimokkho. [3] C[k] C[c] yassa. Gati, cfr. vv. 310. 380. 420, magga v. 57. Mahābh. XII, 6763. 12156. 5953. 8757. V. 93. [1] B[r] S[k] vimokkho. [2] C[k] S[k] padaṁ. [3] = Therag. p. 14. Āsava, cfr. vv. 226. 253. 272. 292. 293. V. 94. [1] C[c] B[r] S[k] samathaṅgatāni. [2] B[r] pahinna-. [3] B[r] tassap-

Cap. 7.

90. Itinere perfuncti, moerore vacui, omni a parte soluti, omnibus vinculis liberati angor non invenitur.
91. Contendunt recordatione prædíti, domicilio non gaudent hi; anseres velut lacum relinquentes omne
92. domicilium relinquunt hi. Quibus non est coacervatio, qui cibos cognitos habent, vacuum notisque carens Nibbānum quibus res est, quam spectant, per aërem sicut avium, cursus eorum vix consequendus
93. est. Cujus affectus exstincti (sunt), (qui-)que in cibo modicus, vacuum notisque carens Nibbānum cui res est, quam spectat, per aërem sicut avium, vestigium
94. ejus vix consequendum est. Cujus sensus ad quietem pervenerunt, equi velut ab auriga bene domiti, qui arrogatiam dimisit, qui affectuum expers est,
95. tali dii quoque invident. Qui terræ instar est, molestia non afficitur, limini (portæ urbis) similis, talis pius, lacus sicut luti expers; revolutiones non fiunt
96. talis (viri). Tranquilla ejus mens fit, tranquilla et sermo et actio, per absolutam cognitionem soluti,
97. sedati talis. Quicunque vir non credulus (est) et increatum (Nibbānum) novit et societatem (cum mundo) scindit, (boni malique) opportunitatem tollit,
98. desideria respuit, is certe homo præstantissimus. In

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piha-. Anāsava, cfr. vv. 126. 386. Pih for phih, cfr. puṭṭha for phuṭṭha v. 83 note. Mahābh. XII, 8944: tasyaiva devāh spṛhayanti nityam. V. 95. [1] B[r] indakhilupamo. Indakhīla, see Abhidhāna. V. 96. [1] S[k] -aññā vi-. Aññā, see Abhidhāna 436 = arahatta, final sanctification. V. 97. [1] B[r] asaddho. = Jāt. III p. 78. Assadha, cfr. S. N. vv. 663. 371. 853. Saddhā, see infra vv. 144. 333. 249, saddha 8. 303.

98. Gāme vā yadivâraññe ninne vā yadivā thale
yatth' arhanto[1] viharanti taṁ bhūmiṁrāmaṇeyyakaṁ.
99. Ramaṇīyān' araññāni[1], yattha na ramatī[2] jano
vītarāgā ramessanti[3], na te kāmagavesino.

Arahantavaggo sattamo.

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8. Sahassavagga.

100. Sahassam api ce vācā anatthapadasaṁhitā[1]
ekam[2] atthapadaṁ seyyo yaṁ sutvā upasammati.
101. Sahassam api ce gāthā anatthapadasaṁhitā[1]
ekaṁ gāthāpadaṁ seyyo yaṁ sutvā upasammati.
102. yo ca gāthā sataṁ[1] bhāse anatthapadasaṁhitā[2]
ekaṁ dhammapadaṁ seyyo yaṁ sutvā upasammati.
103. Yo sahassaṁ sahassena saṅgāme mānuse jine
ekañ ca jeyya-m-attānaṁ[1] sa ve saṅgāmajuttamo.
104. Attā have jitaṁ seyyo yā c' āyaṁ itarā pajā,
attadantassa posassa niccaṁ saññatacārino[1]
105. N' eva devo na gandhabbo na Māro saha Brahmunā
jitaṁ apajitaṁ kayirā[1] tathārūpassa jantuno.
106. Māse māse sahassena yo yajetha sataṁsamaṁ[1]
ekañ ca bhāvitattānaṁ muhuttam api pūjaye —
sā yeva pūjanā seyyo yañ ce vassasataṁ hutaṁ.

V. 98. [1] MSS. & Editions arahanto. [2] B[r] bhūmirā-. S[k] bhūmiṁ rā-. Cfr. Jāt. IV $\frac{492}{28}$ V $\frac{415}{29}$, Trenckner. P. Misc. p. 55. Verses 98—99 = Therag. p. 89. S. Nik. I p. 233 V. 99. [1] MSS. & Editions -ni araññāni. [2] B[r] -ti. [3] B[r] ramissanti, likewise Theragāthā. V. 100. [1] S[k] -saṅhitā. [2] C[c] C[c] ekaṁ. Atthapada, cfr. Jāt. VI $\frac{318}{18}$. Verses 100 following, Mahāvastu III, p. 434—36. S., Fragments p. 74. V. 101. [1] S[k] -saṅhi- = Therīgāthā

vico vel in silva, in mari vel in terra, ubicunque venerabiles versantur, hæc (est) terræ amoenitas.
99. Delectabiles sunt silvæ; ubi vulgus non delectatur, cupidinis expertes delectabuntur, hi (enim) voluptates non quærunt.

Cap. 8.

100. Mille quoque (verba) si sermo (amplectitur, sed) vanis versibus constat, unus versus sententiosus melior, quo
101. audito sedatur (homo). Mille quoque (verba) si carmen (amplecitur, sed) vanis versibus constat, unus carminis versus melior, quo audito sedatur (homo).
102. Quique carmina (vel) centum dicit vanis versibus constantia, unus legis versus melior, quo audito se-
103. datur (homo). Qui millies mille homines in certamine vincit, et (qui) semet ipsum solum superat, hic
104. certe inter pugnæ victores optimus. Semet ipsum vincere melius est quam hanc ceteram multitudinem;
105. semet ipsum domantis viri, semper sesè cohibentis, nec deus, nec gandhabbas, nec Māras unacum Brah-
106. mane victoriam talis viri cladem facere potest. Qui singulis mensibus mille sacra facit centum per an-

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p. 187. V. 102. [1] B[r] satam. [2] S[k] -saṅhitā. V. 103. [1] C[c] jeyya attānaṁ. = Jāt. I p. 314. S., Fr. p. 73. V. 104. [1] S[k] saññatta-. Jitaṁ, cfr. Dhp. 1855 p. 287. Kuhn & Schl., Beiträge III. 241. Posa, see Glossary to Suttanipāta. V 105. [1] MSS. & Editions kayirā. V. 106. [1] C[c] S[k] sataṁ samaṁ. Sataṁsamaṁ, Adverb, with ṁ inserted. Yaṁ ce, cfr. vv. 308. 229. Yā ce 104.

107. Yo ca vassasataṁ jantu[1] aggiṁ paricare vane
ekañ ca bhāvitattānaṁ muhuttam api pūjaye —
sā yeva pūjanā seyyo yañ ce vassasataṁ hutaṁ.

108. Yaṁ kiñci yiṭṭhañ ca hutañ ca[1] loke
saṁvaccharaṁ yajetha puññapekho[2]
sabbam[3] pi taṁ na catubhāgam eti, —
abhivādanā ujjugatesu seyyo.

109. Abhivādanasīlissa niccaṁ vaḍḍhāpacāyino[1]
cattāro dhammā vaḍḍhanti: āyu vaṇṇo sukhaṁ balaṁ.

110. Yo ca vassasataṁ jīve dussīlo asamāhito —
ekāhaṁ jīvitaṁ seyyo sīlavantassa jhāyino.

111. Yo ca vassasataṁ jīve duppañño asamāhito —
ekāhaṁ jīvitaṁ seyyo paññāvantassa[1] jhāyino.

112. Yo ca vassasataṁ jīve kusīto hīnavīriyo[1]
ekāhaṁ jīvitaṁ seyyo vīryam[2] ārabhato[3] daḷhaṁ.

113. Yo ca vassasataṁ jīve apassaṁ udayavyayaṁ[1] —
ekāhaṁ jīvitaṁ seyyo passato udayavyayaṁ[1].

114. Yo ca vassasataṁ jīve apassaṁ amataṁ padaṁ —
ekāhaṁ jīvitaṁ seyyo passato amataṁ padaṁ.

115. Yo ca vassasataṁ jīve apassaṁ dhammam uttamaṁ —
ekāhaṁ jīvitaṁ seyyo passato dhammaṁ uttamam.

Sahassavaggo aṭṭhamo.

V. 107. [1] C[k] jantuṁ, cfr. jitaṁ v. 104. S., Fr. p. 79. V. 108. [1] C[k] C[c] S[k] yiṭṭhaṁ va hitaṁ va. [2] B[r] -pekkho. [3] S[k] sabbaṁ. Cfr. S., Fr. p. 80. V. 109. [1] B[r] vaḍḍhā-, S[k] vuḍḍhā-. Cfr. Manu II, 121:

Abhivādanaçīlasya nityaṁ vṛddhopasevinaḥ
catvāri tasya vṛddhante āyur vidyā yaco balaṁ.

V. 111. [1]. S[k] paññā-. V. 112. [1] B[r] hinna-. [2] C[k] C[c] vīriyam,

nos, et (qui) semet ipsum solum tranquillum momentum tantummodo colit, hic ipse cultus melior
107. quam sacrificatio centum per annos. Et quicunque centum per annos igni ministrat in silva, et (qui) semet ipsum solum tranquillum momentum tantummodo colit, hic ipse cultus melior quam sacrificatio
108. centum per annos. Quodcunque vel oblatum vel sacrificatum in (toto) mundo per annum (vulgo) offerat (quis) bona spectans, id cunctum non quartam adæquat partem (animi reverentia pleni); reverentia
109. erga honeste viventes melior. Reverentia plenam naturam habentis, (virtute) provectiores semper venerantis quatuor qualitates augescunt: ætas, pulchri-
110. tudo, gaudium, potestas. Quique centum annos vivit male moratus, non compositus, — vita unius diei
111. melior bene morati, meditabundi. Quique centum annos vivit insipiens, non compositus, — vita unius
112. diei melior sapientia prædíti, meditabundi. Quique centum annos vivit languidus, viribus destitutus, —
113. vita unius diei melior robur edentis firmum. Quique centum annos vivit ortum (rerum) et interitum non animadvertentis, — vita unius diei melior ortum et
114. interitum animadvertentis. Quique centum annos vivit viam immortalem non conspiciens, — vita unius
115. diei melior viam immortalem conspicientis. Quique centum annos vivit summam legem non conspiciens, — vita unius diei melior summam legem conspicientis.

B^{r} virīyam, S^{k} viriyaṁ. [8] B^{r} ārabbhato. Cfr. S., Fr. p. 78—79. [9] V. 113. [1] B^{r} S^{k} udayabbayaṁ. Cfr. v. 374. Therīg. p. 197. Par. Dīp. 112. V. 114. Par. Dīp. p. 176. Amataṁ padaṁ, cfr. supra v. 21. V. 115. Cfr. S., Fr. p. 79.

9. Pāpavagga.

116. Abhittharetha kalyāṇe pāpā cittaṁ nivāraye,
dandhaṁ hi karoto puññaṁ pāpasmiṁ ramatī mano.

117. Pāpañ ce pūriso[1] kayirā[2] na taṁ kayirā[2] punappunaṁ,
na tamhi chandaṁ kayirātha[3], dukkho pāpassa uccayo.

118. Puññañ ce pūriso [1] kayirā [2] kayirāth' enaṁ [3] punappunaṁ,
tamhi chandaṁ kayirātha, sukho puññassa uccayo.

119. Pāpo pi[1] passatī[2] bhadraṁ yāva pāpaṁ na paccati,
yadā ca paccatī[3] pāpaṁ atha [pāpo[4]] pāpāni passati.

120. Bhadro pi[1] passatī[2] pāpaṁ
yāva bhadraṁ na paccati,
yadā ca paccatī[2] bhadraṁ
atha [bhadro[3]] bhadrāni passati.

121. Mâppamaññetha[1] pāpassa 'na man taṁ[2] āgamissati'.
udabindunipātena udakumbho pi pūrati.
bālo[3] pūrati pāpassa thokathokam[4] pi[5] ācinaṁ.

122. Mâppamaññetha[1] puññassa 'na man taṁ[2] āgamissati',
udabindunipātena udakumbho pi[3] pūrati,
dhīro[4] pūrati puññassa thokathokam pi[5] ācinaṁ.

123. Vāṇijo va bhayaṁ maggaṁ appasattho[1] mahaddhano
visaṁ jīvitukāmo va pāpāni parivajjaye.

124. Pāṇimhi ce vaṇo nâssa[1] hareyya pāṇinā visaṁ,
nâbbaṇaṁ visam anveti, n' atthi pāpaṁ[2] akubbato.

V. 116. Dandha = tandra? notwithstanding atandita vv. 366. 375. Cfr. Jāt. III $\frac{141}{2}$. $\frac{135}{81}$. V $\frac{158}{2}$ etc.; aliter Trenckner, see E. Müller. P. Gr. 22. V. 117. [1] C^k C^c S^k puriso. [2] MSS. & Editions kayi-. Uccaya = vaḍḍhi, Ct. V. 118. [1] MSS. & Editions puriso. [2] MSS. & Editions kayi-. [3] C^c kayirāthetaṁ, S^k kayirāthenaṁ, B^r kayirā naṁ. V. 119. [1] S^k pī. [2] S^k -ti. [3] B^r S^k -ti. [4] MSS. & Editions atha pāpo, cfr. v. 69. V. 120. [1] S^k pī. [2] B^r S^k -ti. [3] MSS. & Editions atha bhadro. Verses 119—120 = Jāt. I p. 231. V. 121. [1] B^r S^k māvamaññetha.

Cap. 9.

116. Festinet (quisque) in bono (agendo), a malo cogita-
tionem retineat; segniter enim bonum agentis in malo
117. delectatur mens. Malum si homo fecit, ne id faciat
iterum iterumque; ne in eo libidinem habeat, dolor
118. (enim) mali accumulatio. Bonum si homo fecit,
faciat id iterum iterumque; in eo libidinem habeat,
119. lætitia (enim) boni accumulatio. Improbus bonum
videt, quamdiu malefactum non maturescit; ubi vero
120. maturescit malefactum, tum mala videt. Probus
malum videt, quamdiu bonum non maturescit, ubi
121. vero bonum maturescit, tum bona videt. Ne (quis)
parvi æstimet malum (dum cogitat) „me id non adi-
bit"; guttæ casu hydria impletur, impletur stultus
122. malo paulatim colligens. Ne (quis) parvi æstimet
bonum (dum cogitat): „me id non adibit"; guttæ
casu hydria impletur, impletur sapiens bono paulatim
123. colligens. Mercator velut periculosam viam (evitat),
parva manu comitum, opulentissimus, venenum (que)
124. vivendi cupidus velut, mala fugiat (homo). In manu
si vulnus non est, prehendere potest (homo) manu
venenum, invulneratam (manum) non aggreditur ve-
nenum: non est peccatum (peccatum) non facientis.
125. Qui virum innocentem offendit, integrum hominem,

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[2] S^k mattaṁ, B^r mandaṁ. [3] C^k C^c pūrati bālo, S^k āpūrati bālo. [4] B^r S^k thokaṁ thokaṁ. [5] S^k pī. Cfr. Hitopadesa ed. Peterson, Bombay 1887, II, 11:

jalavindunipātena kramaçah pūryate ghaṭah.

V. 122. [1] S^k māvamaññetha. [2] B^r mandaṁ, S^k mattaṁ. [3] S^k pī. [4] C^k C^c pūrati dhīro, S^k āpūrati dhīro. [5] S^k thokaṁ pī. V. 123. [1] C^c appassattho. Bhaya = sappaṭibhaya, Ct. V. 124. [1] B^r nassa. [2] B^r pāpam.

125. Yo appaduṭṭhassa narassa dussati
suddhassa posassa anāṅgaṇassa
tam eva bālaṁ paṭieti[1] pāpaṁ
sukhumo rajo paṭivātaṁ[2] va khitto.

126. Gabbham ek'[1] upapajjanti[2] nirayaṁ pāpakammino,
saggaṁ sugatino yanti parinibbant'[3] anāsavā.

127. Na antalikkhe na samuddamajjhe
na pabbatānaṁ vivaraṁ pavissa[1]
na vijjatī[2] so jagatippadeso
yatthaṭṭhito[3] muñceyya[4] pāpakammā.

128. Na antalikkhe na samuddamajjhe
na pabbatānaṁ vivaraṁ pavissa[1]
na vijjatī[2] so jagatippadeso
yatthaṭṭhitaṁ[3] na-ppasahetha[4] maccu.

Pāpavaggo navamo.

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10. Daṇḍavagga.

129. Sabbe tasanti daṇḍassa sabbe bhāyanti maccuno,
attānaṁ upamaṁ katvā na haneyya na ghātaye.

130. Sabbe tasanti daṇḍassa sabbesaṁ jīvitaṁ piyaṁ,
attānaṁ upamaṁ katvā na haneyya na ghātaye.

131. Sukhakāmāni bhūtāni yo daṇḍena vihiṁsati
attano sukham esāno pecca[1] na labhate sukhaṁ.

V. 125. [1] MSS. & Editions pacceti. [2] B[r] S[k] pativātaṁ Aṅgaṇa = mala, Abhidhāna 859: anāṅgaṇa, cfr. vv. 236. 238. 351. = Jāt. III p. 203. Saṁyutta I p. 13. S. N. v. 662. Petavatthu p. 24. Par. Dīp. III p. 116. V. 126. [1] MSS. & Editions eke. [2] C[c] B[r] uppajjanti. [3] MSS. & Editions parinibbanti. Sugatino, cfr. v. 318. Kuhn, P. Gr. p. 80. Gabbha, cfr. v. 315. Perhaps we are to read gabbh' eke upa-

culpa liberum, in eum ipsum stultum retorquetur malum pulvis velut tenuis adversus ventum conjectus.
126. Uterum nonnulli subeunt, tartarum malefici, ad cælum eunt vitam probam degentes, consummantur affecti-
127. bus vacui. Non in aëre, non in medio mari, non montium speluncas ingrediendo invenitur illa terræ regio, ubi commorans liberetur (homo) malo facinore.
128. Non in aëre, non in medio mari, non montium speluncas ingrediendo invenitur illa terræ regio, in qua commorantem mors non vincat.

Cap. 10.

129. Omnes tremunt baculum, omnes timent mortem, se ipsum exemplum reddens ne occidat (quis), ne oc-
130. cidere faciat. Omnes tremunt baculum, omnibus vita cara, se ipsum exemplum reddens ne occidat
131. (quis), ne occidere faciat. Gaudii cupidos animantes qui baculo lædit, suum ipsius gaudium desiderans
132. morte obita ille gaudium non consequitur. Gaudii cupidos animantes qui baculo non lædit, suum ipsius gaudium desiderans, morte obita ille gaudium
133. consequitur. Ne dicas aspera in quemquam, lacessiti respodebunt tibi; molestus videlicet rixosus

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pajjanti. V. 127. [1] B[r] pavīsa, S[k] pavīsaṁ. [2] B[r] -te. [3] B[r] S[k] yatra-. [4] B[r] mucceyya. V. 128. [1] S[k] pavīsaṁ. [2] B[r] -te. [3] B[r] S[k] yatra-. [4] B[r] S[k] -heyya. V. 129. Upamā, see Max Müller's Translation, 2[d] Edition p. 36. Cfr. S. N. v. 705. Mahābh. XIII, 5568. 5572. V. 130. = Jāt. III p. 292. V. 131. [1] B[r] pacca, MSS. & Editions add so.

132. Sukhakāmāni bhūtāni yo daṇḍena na hiṁsati
attano sukham esāno pecca[1] so labhate sukhaṁ.
133. Mā voca[1] pharusaṁ kañci[2] vuttā paṭivadeyyu taṁ,
dukkhā hi sārambhakathā paṭidaṇḍā phuseyyu taṁ.
134. Sace nêresi attānaṁ kaṁso upahato yathā
eso patto si nibbānaṁ sārambho te na vijjati.
135. Yathā daṇḍena gopālo gāvo pāceti gocaraṁ
evaṁ jarā ca maccu ca āyuṁ pācenti[1] pāṇiṇaṁ.
136. Atha pāpāni kammāni karaṁ bālo na bujjhati,
sehi kammehi dummedho aggidaḍḍho va tappati.
137. Yo daṇḍena adaṇḍesu appaduṭṭhesu dussati
dasann'[1] aññataraṁ ṭhānaṁ khippam eva nigacchati:
138. Vedanaṁ pharusaṁ jāniṁ sarīrassa ca[1] bhedanaṁ
garukaṁ vâpi ābādhaṁ cittakkhepaṁ va[2] pāpuṇe.
139. Rājato vā upassaggaṁ[1] abbhakkhānaṁ va[2] dāruṇaṁ
parikkhayaṁ va[3] ñātīnaṁ bhogānaṁ va[4] pabhaṅguṇaṁ[5].
140. Athavâssa[1] agārāni aggī[2] ḍahati[3] pāvako,
kāyassa bhedā duppañño nirayaṁ sôpapajjati[4].
141. Na naggacaryā[1] na jaṭā na paṁkā
nânāsakā[2] thaṇḍilasāyikā[3] vā[4]
rajovajall'[5] ukkuṭikappadhānaṁ
sodhenti maccaṁ avitiṇṇakaṁkhaṁ.
142. Alaṁkato ce pi[1] samaṁ careyya
santo danto niyato brahmacārī
sabbesu bhūtesu nidhāya daṇḍaṁ
so brāhmaṇo so samaṇo sa[2] bhikkhu.

V. 132. [1] B[r] pacca. Verses 131—32, cfr. Mahābh. XIII, 5568. Manu V, 45. V. 133. [1] S[k] vo ca. [2] B[r] kiñci. V. 135. [1] B[r] pāceti. V. 137. [1] MSS. & Editions dasannam. V. 138. [1] C[c] va, S[k] pa. [2] B[r] paṁca. V. 139. [1] B[r] S[k] upasaggaṁ. [2] C[k] B[r] S[k] -naṁca. [3] B[r] -yaṁca. [4] B[r] -maṁca. [5] C[c] B[r] -naṁ. Pabhaṅguṇa = pabhaṅgubhāva pūtibhāva, Ct. V. 140. [1] C[k] C[c] atha-

134. sermo, vindicta assequetur te. Si mutum te ipsum
reddere potes tympanum fractum velut, talis tu adi-
pisceris Nibbānum, (dum) rixandi cupido in te non
135. inveṇitur. Sicut baculo bubulcus boves cogit in
stabulum, ita et senium et mors vitam cogunt ani-
136. mantium. Ac mala facinora patrans stultus non
resipiscit; facinoribus suis, igne combustus velut,
137. insipiens uritur. Qui per baculum (homines) bacu-
lum non usurpantes, non offendentes, offendit, unam
138. e decem conditionibus cito adit: dolorem asperum,
tabem corporisque diruptionem, vel etiam terribilem
139. cladem, vel cogitationis dissipationem assequitur; vel
a rege (inflictam) plagam vel calumniam ingentem,
140. vel interitum cognatorum vel opum dissolutionem;
vel etiam domos ejus fulmen cremat (seu) ignis;
corporis dissolutione insipiens iste ad inferos accedit.
141. Non nudorum vivendi ratio, non capilli religati, non
sordes, non jejunium nec cubatio in loco sacro, (non)
pulveris tegumentum (nec) cossim sedendi constantia
142. purgant mortalem cupiditatum non expertem. Or-
namentis quoque instructus si (quis) tranquillitatem
(animi) exercet tranquillus, domitus, refrenatus,
religiosus, omnibus animalibus non afferens castiga-
tionem, ille brāhmanas, ille samanas, ille bhikkhus.
143. Pudore retentus homo quisnam in terra reperitur,
qui increpationem non excitet, equus excellens

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vassa. [2] C^k B^r S^k aggi. [3] B^r ḍayhati. [4] C^k C^c S^k so upa-. Aggi = asaniaggi, Ct. V. 141. [1] MSS. & Editions cariyā-. [2] C^k nanāsakā. [3] B^r taṇḍila-. [4] B^r ca. [5] B^r rajojallaṁ, S^k rajo ca jallaṁ. V. 142. [1] S^k pī. [2] S^k so. Cfr. infra v. 405. Mahāvastu I p. 358. III p. 412. Verses 141—42, cfr. Divyāvadāna p. 339. Mahābh. III, 13455. S. N. v. 249. S., Fr. p. 57.

143a. Hirīnisedho puriso koci lokasmi[1] vijjati
yo nindaṁ appabodhati[2] asso bhadro kasām iva.
143b. Asso yathā bhadro kasāniviṭṭho
ātāpino[1] saṁvegino bhavātha[2].
144. Saddhāya sīlena ca vīriyena[1] ca
samādhinā dhammavinicchayena ca
sampannavijjācaraṇā patissatā[2]
pahassathā[3] dukkham idaṁ anappakaṁ.
145. Udakaṁ hi nayanti nettikā
usukārā[1] namayanti[2] tejanaṁ
dāruṁ namayanti[2] tacchakā
attānaṁ damayanti subbatā[3].

Daṇḍavaggo dasamo.

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11. Jarāvagga.

146. Ko nu hāso kim ānando niccaṁ pajjalite sati,
andhakārena onaddhā padīpaṁ na[1] gavessatha.
147. Passa cittakataṁ bimbaṁ arukāyaṁ samussitaṁ
āturaṁ bahusaṁkappaṁ yassa n' atthi dhuvaṁ[1] ṭhiti.
148. Parijiṇṇam idam rūpaṁ roganiḍḍaṁ[1] pabhaṅguṇaṁ[2],
bhijjati pūtisandeho maraṇantaṁ hi[3] jīvitaṁ.
149. Yān' imāni apatthāni alāpūn' eva sārade
kāpotakāni aṭṭhīni tāni disvāna kā rati.

V. 143. [1] C^k C^c B^r -smiṁ. [2] C^c appabodheti, B^r apabodheti. V. 143b. [1] S^k -pīno. [2] S^k bhavatha. V. 144. [1] MSS. & Editions viriyena. [2] B^r paṭi-. [3] C^k C^c S^k pahassatha, B^r jahissatha. Samādhi, cfr. vv. 249. 250. 271. 365. V. 145. [1] S^k -karā. [2] B^r damayanti. [3] B^r subbadā. Cfr. supra v. 80. V. 146. [1] B^r kinna. Cfr. Jāt. V $\frac{11}{25}$. Mahāvastu III p. 376. V. 147. [1] S^k dhuvaṇ.

flagellum velut? Equus velut excellens flagello tac-
144. tus, ardentes, veloces estote. Fide et virtute et fir-
mitate, meditatione et legis reputatione, scientiam
et cultum exercentes, recordantes relinquetis dolo-
145. rem hunc magnum. Aquam videlicet ducunt aquarii,
fabri sagittarii subigunt sagittam, lignum subigunt
fabri tignarii, semet ipsi domant pii.

Cap. 11.

146. Quænam (est) lætitia, quodnam gaudium (hoc in
mundo) semper incendio oriente; tenebris involuti
147. (quam ob rem) lucernam non quæretis? Vide figu-
ram versicolorem, ulcerosum corpus, congestum,
ægrotum, multis consiliis captum, cujus non est (vel)
148. firmitas (vel) constantia. Senio conficitur hæc forma,
morborum nidus, fragilis; finditur putridum corpus,
149. finitur enim morte vita. Quæ (sunt) hæc alba ossa,
abjectæ cucurbitæ (velut) auctumno, — ea videre
150. quodnam (est) gaudium? Ossium arx facta (est),
carnis et sanguinis conglutinatio, ubi et senium et
151. mors, arrogantia et simulatio deposita est. Obsole-
scunt certe regum currus admodum varii, item cor-

= Therag. p. 75. Journ. R. A. S. 1894 p. 779. V. 148. [1] B[r] -niḍhaṁ, C[k] -niḍaṁ, S[k] -niḍḍhaṁ. [2] C[k] S[k] pabbaṁguṇaṁ, C[c] pabhaṅguraṁ, B[r] pabhaṅgunaṁ. [3] C[k] maraṇaṁtamhi. Cfr. Manu VI, 77 rogāyatana. Mahāvastu III p. 183. Divyāvadāna p. 100. Mahābh. XII, 829. XI, 48. 207. Rāmāyaṇa, (ed. Schlegel) II Cap. 105 v. 14. S., Fr. p. 90. V. 149. Cfr. Divyāvadāna p. 561. S., Fr. p. 95.

150. Aṭṭhīnaṁ nagaram kataṁ[1] maṁsalohitalepanaṁ
yattha jarā ca maccu ca māno makkho ca ohito.
151. Jīranti ve rājarathā sucittā
atho sarīram pi jaraṁ upeti.
sataṁ ca dhammo na jaraṁ upeti
santo have sabbhi pavedayanti.
152. Appassut'[1] āyaṁ puriso[2] balivaddo va jīrati,
maṁsāni tassa vaḍḍhanti paññā tassa na vaḍḍhati.
153. Anekajātisaṁsāraṁ sandhāvissaṁ[1] anibbisaṁ
gahakārakaṁ[2] gavesanto, dukkhā jāti punappunaṁ.
154. Gahakāraka diṭṭho si puna gehaṁ na kāhasi,
sabbā te phāsukā[1] bhaggā gaṇhakūṭaṁ visaṁkhitaṁ,
visaṁkhāragataṁ cittaṁ taṇhānaṁ khayam ajjhagā.
155. Acaritvā brahmacaryaṁ[1] aladdhā yobbane dhanaṁ
jiṇṇakoñcā va jhāyanti khīṇamacche va pallale.
156. Acaritvā brahmacaryaṁ aladdhā yobbane dhanaṁ
senti cāpātikhīṇā va purāṇāni anutthunaṁ.

Jarāvaggo ekādasamo.

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12. Attavagga.

157. Attānaṁ ce piyaṁ jaññā rakkheyyā[1] naṁ[2] surakkhitaṁ,
tiṇṇaṁ[3] aññataraṁ yāmaṁ paṭijaggeyya paṇḍito.
158. Attānam eva paṭhamaṁ patirūpe[1] nivesaye,
ath' aññam anusāseyya, na kilisseyya paṇḍito.

V. 150. [1] C[k] katvā. Cfr. Mahābh. XII, 12463. 6911. 12053. Manu VI, 76. V. 151. Rājaratha, cfr. v. 171. = Jāt. V p. 483. 494. Saṁyutta I p. 71. V. 152. [1] B[r] appasut. [2] B[r] pūriso. Appassuta, cfr. vv. 259. 208. 271. V. 153. [1] so all MSS. & Editions. [2] B[r] -kāraṁ. Cfr. Jāt. I p. 76. Therag. p. 12. 24. Dhp. 1855 p. 319. Max. Müller's Transl.,

pus quoque senectutem subit, proborum vero pietas senectutem non subit, (sic) probi (Buddhæ) certe
152. unacum probis (hominibus) tradunt. Pauca edoctus hic homo bos velut senescit: carnes ejus increscunt,
153. cognitio ejus non increscit. Multiplices generationis revolutiones percurrebam, non inveniens, domus (corporis) fabricatorem quærens; doloris plena (est) ge-
154. neratio iterum iterumque (subeunda). Domus fabricator! (nunc) visus es, iterum domum non construes; omnes costæ tuæ fractæ sunt, culmen domus destructum; destructionem (Nibbānum) adepta cogitatio
155. (mea) ad desideriorum exstinctionem pervenit. Vita religiosa (statu Brahmacārinis) non culta, divitiis in juventute non comparatis, ardeæ decrepitæ velut in
156. lacu piscibus destituto, tabescunt (stulti). Vita religiosa non culta, divitiis in juventute non comparatis, jacent arcus triti velut pristina lugentes.

Cap. 12.

157. Si (quis) semet ipse carum habiturus est, habeat se bene custoditum; trium vigiliarum unam vigilet sa-
158. piens. Semet ipsum primum in honesto constituat, dein alterum edoceat, (tum) non in culpa est sa-

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2 Edition p. 42. Trenckner, P. Misc. p. 56. V. 154. [1] B[r] pā-. Taṇhā, cfr. vv. 180. 216. 251. 335. 349. V. 155. [1] MSS. & Editions -cariyaṁ. Jhāyanti = S. xāyanti, see Bollensen in Z. d. d. morg. Ges. 18,834. 19,302. Cfr. Lal. Vist. p. 423. V. 156: Anutthunaṁ (sic) = anutthunantā anusocantā, Ct., cfr. Jāt. V $\frac{470}{10}$. V. 157. [1] C[c] B[r] S[k] -yya. [2] C[c] taṁ. [3] S[k] tiṇṇaṁ. V. 158. [1] B[r] paṭi-. = Jāt. II p. 441. III p. 333.

159. Attānañ ce tathā kayirā[1] yath' aññam anusāsati
sudanto vata dametha[2], attā hi kira duddamo.

160. Attā hi attano nātho, ko hi nātho paro siyā,
attanā hi[1] sudantena nātham labhati[2] dullabham.

161. Attanā va katam pāpam
attajam attasambhavam
abhimatthati[1] dummedham
vajram[2] v' amhamayam maṇim.

162. Yassa accantadussīlyam mālvā[1] sālam iv' otatam
karoti so tath' attānam yathā nam icchatī diso*.

163. Sukarāni asādhūni attano ahitāni ca,
yam ve[1] hitañ ca sādhuñ ca tam ve paramadukkaram.

164. Yo sāsanam arahatam aryānam[1] dhammajīvinam
paṭikkosati dummedho diṭṭhim nissāya pāpikam
phalāni kaṭṭhakassêva attaghaññāya phallati.

165. Attanā va[1] katam pāpam attanā samkilissati,
attanā akatam pāpam attanā va visujjhati,
suddhī asuddhī paccattam nâñño aññam visodhaye.

166. Attadattham paratthena bahunâpi[1] na hāpaye,
atthadattham abhiññāya sadatthapasuto siyā.

Attavaggo dvādasamo.

V. 159. [1] MSS. & Editions kayirā. [2] C^{c} C^{c} dammetha. V. 160. [1] C^{c} va. [2] B^{r} labbhati. V. 161. [1] B^{r} -manthati. [2] MSS. & Editions vajiram. V. 162. [1] MSS. & Editions māluvā, cfr. v. 334. See S., Fr. p. 84. * After V. 162 B^{r} inserts the following verse:

Sukaram sādhunā sādhum sādhum pāpena dukkaram
pāpam pāpena sukaram pāpam ariyebhi dukkaram;
= Udāna p. 61, Dhp. 1855 p. 145. 332.

piens. Semet ipsum si (quis) ita formet, ut alterum edoceat, bene domitus certe domabit, se ipsum enim profecto difficile est domitu. Quisque enim sui dominus, quis enim dominus alienus sit? per se ipsum enim domitum dominum nanciscitur (homo) nactu difficilem. Ab ipso factum peccatum, ex ipso progenitum, ab ipso oriundum, conterit insipientem, adamas velut e saxo oriundus gemmam. Cujus permagna nequitia (est), māluva arborem sicut eversam (facit, ita) is talem se ipsum reddit, qualem eum cupit inimicus. Factu facilia (sunt) mala et (homini) ipsi insalutaria; quod vero salutare et bonum, id certe factu valde difficile (est). Qui præceptum venerabilium, nobilium, pie viventium, increpat insipiens ad doctrinam confugiens falsam, fructus katthakæ (arboris) velut ad suam ipsius cladem maturitatem adipiscitur. Ab (homine) ipso factum malum in ipso expiabitur, ab ipso non factum malum in ipso compensabitur; probus (et) improbus singulatim (purificabuntur), alter alterum non purgat. Suum ipsius commodum ob magnum quoque alterius commodum ne (quis) dimittat; commodum suum perspectum habens sui ipsius commodi studiosus sit.

V. 163. [1] B[r] yañce. = Dhp. 1855 p. 145. V. 164. [1] MSS. & Editions ariyānaṁ. Attaghaññāya = attaghātāya, Ct. V. 165. [1] B[r] hi. Saṁkilissati = vipaccati, Ct. V. 166. [1] S[k] pī. Pasuto = sake atthe uyyuttapayutto, Ct.

13. Lokavagga.

167. Hīnaṁ dhammaṁ na seveyya pamādena na saṁvase
micchādiṭṭhiṁ na seveyya na siyā lokavaddhano[1].

168. Uttiṭṭhe na-ppamajjeyya dhammaṁ sucaritaṁ care,
dhammacārī sukhaṁ seti asmiṁ loke paramhi ca.

169. Dhammaṁ care sucaritaṁ na naṁ[1] duccaritaṁ care,
dhammacārī sukhaṁ seti asmiṁ loke paramhi ca.

170. Yathā bubbulakaṁ passe yathā passe marīcikaṁ
evaṁ lokaṁ avekkhantaṁ Maccurājā na passati.

171. Etha passath' imaṁ lokaṁ cittaṁ rājarathūpamaṁ
yattha bālā visīdanti n' atthi saṅgo vijānataṁ.

172. Yo ca pubbe pamajjitvā pacchā so na-ppamajjati
so 'maṁ[1] lokaṁ pabhāseti abbhā mutto va candimā.

173. Yassa pāpaṁ kataṁ kammaṁ kusalena pithīyati[1]
so 'maṁ[2] lokaṁ pabhāseti abbhā mutto va candimā.

174. Andhabhūto[1] ayaṁ loko tanuk' ettha vipassati,
sakunto[2] jālamutto va appo saggāya gacchati.

175. Haṁsâdiccapathe[1] yanti ākāse yanti iddhiyā
nīyanti[2] dhīrā lokamhā jetvā[3] Māraṁ savāhanaṁ[4].

176. Ekaṁ dhammaṁ atītassa musāvādissa[1] jantuno
vitiṇṇaparalokassa n' atthi pāpaṁ akāriyaṁ.

177. Na [ve] kadaryā[1] devalokaṁ vajanti
bālā have na-ppasaṁsanti dānaṁ,
dhīro ca[2] dānaṁ anumodamāno
ten' eva so hoti sukhī parattha.

178. Pathavyā ekarajjena saggassa gamanena vā
sabbalokādhipaccena sotāpattiphalaṁ varaṁ.

Lokavaggo terasamo.

V. 167. [1] B[r] vaḍḍhano. Micchādiṭṭhi, cfr. v. 316. V. 168. Uttiṭṭhe, cfr. vv. 24. 280. Cfr. S., Fr. p. 21.[**] V. 169. [1] C[c] taṁ. Cfr. S., Fr. p. 83. V. 170. Maccurājā, cfr. v. 46. V. 171. Saṅga, cfr. vv. 342. 370. 397. 412. V. 172. [1] C[k] C[c] S[k] so imaṁ. Cfr. v. 382. = Therag. p. 81. V. 173. [1]

Cap. 13.

167. Perditos mores ne (quis) colat, in socordia ne vitam
degat, falsam doctrinam ne colat, ne sit mundi am-
168. plificator. Surgat, ne sit socors, vitam probam de-
gat; qui pie vivit bene agit in hoc mundo et in
169. altero. Vitam degat honestam, inhonestam ne degat;
qui pie vivit bene agit in hoc mundo et in altero.
170. Sicut bullam contemplatur (quis), sicut contemplatur
imagines aërias — tali modo mundum despicientem
171. rex mortis non conspicit. Venite, contemplamini
hunc mundum versicolorem, currui regali similem,
ubi stulti perduntur, (ubi) non est vinculum intelli-
172. gentium. Quique antea socordiæ deditus posthac
socordiam non colit, is hunc mundum collustrat nube
173. liberata velut luna. Cujus male factum facinus bono
operitur, is hunc mundum collustrat nube liberata
174. velut luna. Occæcatus est hic mundus, pauci hic
clare vident; avis e reti extricata velut pauci cælum
175. adeunt. Anseres solis via incedunt; in aëre ince-
dunt magiâ, tolluntur sapientes e mundo, Māra et
176. comitatu ejus superatis. Unum præceptum violantis,
falsiloqui viri, mundum alterum reprehendentis, non
177. est malefactum, quod non fiat. Non certe avari deo-
rum mundum adeunt, stulti profecto non laudant
liberalitatem, sapiens vero liberalitate gaudet, quare
178. quidem is evadit lætus in altero mundo. Terræ im-
perio cæli aditu vel totius mundi dominatione fructus
e statu sotāpannæ (sotāpatti) oriundus præstantior est.

B^{r} pidhiyyati. [2] C^{k} C^{c} S^{k} so imaṁ. Pithīyati, cfr. Trenckner, P. Miśc. p. 62. = Therag. p. 81. V. 174. [1] B^{r} andhī-. [2] B^{r} sakuṇo. V. 175. [1] C^{k} S^{k} haṁsā ādicca-. [2] B^{r} niyanti. [3] B^{r} jitvā. [4] C^{c} -vāhiṇiṁ. V. 176. [1] B^{r} mussa-, cfr. Ep. of St. James 2_{10}. V. 177. [1] MSS. & Editions kadariyā. [2] B^{r} va.

14. Buddhavagga.

179. Yassa jitaṁ nâvajīyati
jitaṁ assa no yāti koci loke
tam Buddham anantagocaraṁ
apadaṁ kena padena nessatha.

180. Yassa jālinī visattikā
taṇhā n' atthi kuhiñci netave
tam Buddham anantagocaraṁ
apadaṁ kena padena nessatha.

181. Ye jhānapasutā dhīrā nekkhammūpasame ratā
devâpi tesaṁ pihenti[1] sambuddhānaṁ satīmataṁ.

182. Kiccho manussapaṭilābho
kicchaṁ maccāna jīvitaṁ,
kicchaṁ saddhammasavanaṁ
kiccho Buddhānam[1] uppado[2].

183. Sabbapāpass'[1] akaraṇaṁ kusalass' ūpasampadā[2]
sacittapariyodapanaṁ[3] etaṁ Buddhāna sāsanaṁ.

184. Khantī paramaṁ tapo titikkhā,
nibbānaṁ[1] paramaṁ vadanti Buddhā,
na hi pabbajito parūpaghātī
samaṇo hoti paraṁ viheṭhayanto.

185. Anupavādo anupaghāto pātimokkhe ca saṁvaro
mattaññutā ca bhattasmiṁ pantañ ca[1] sayanāsanaṁ
adhicitte ca āyogo etaṁ Buddhāna sāsanaṁ.

186. Na kahāpaṇavassena titti kāmesu vijjati,
'appassādā dukhā[1] kāmā' iti viññāya paṇḍito

V. 179. No yāti the Ct. takes as na uyyāti. Verses 179—80 = Jāt. I p. 79; cfr. Saṁyutta I p. 107. Mahāvastu III p. 91. Manu VIII, 44. Gati, cfr. vv. 92. 420. Jāt. V $\frac{374}{4}$. IV $\frac{425}{21}$. V. 180. Visattikā, cfr. 335. V. 181. [1] MSS. & Editions pihayanti. Nekkhammūpasama, Ct. ettha pabbajjānekkhamman ti na gahetabbaṁ kilesavūpasamananibbānaratiṁ pana san-

Cap. 14.

179. Cujus victoria non vincitur, ad superationem (enim) ejus haud it quisquam in mundo; illum Buddham, in infinitas res incumbentem, non investigabilem, quo
180. vestigio investigabitis? Cui irretiens, extensum desiderium non est quoquam ducendi (potens), illum Buddham, in infinitas res incumbentem, non investi-
181. gabilem, quo vestigio investigabitis? Qui meditationis studiosi, sapientes, secessus tranquillitate gaudentes, iis dii etiam invident persapientibus, re-
182. cordatione plenis. Laboriosus est conceptus hominis, laboriosa mortalium vita, laboriosa veræ doctrinæ au-
183. ditio, laboriosus Buddharum ortus. Omnis mali omissio, boni susceptio, cogitationis suæ lustratio:
184. hoc est Buddharum præceptum. Patientia optima devotio — indulgentia (videlicet), Nibbānum optimum dicunt Buddhæ, non enim (is) pabbajitas (fit), qui alterum cædit, (neque) samanas fit, qui alterum
185. affligit. Increpationis et vexationis omissio et secundum præscripta (quæ liberationem spectant) continentia et moderatio edendi et secretus cubandi locus et in summa cogitatione occupatio: hoc est
186. Buddharum præceptum. Non per imbrem pecunia-

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dhāy' etaṁ vuttaṁ. Cfr. v. 272. Upasama, cfr. vv. 368. 381. 350. V. 182. [1] C^k C^c -ānaṁ. [2] so S^k with shortened vowel, cfr. note to v. 108 in the Dhp. 1855, C^k C^c uppādo, B^r ubbhavo. V. 183. [1] MSS. & Editions -passa. [2] C^k C^c kusalassa upa-, B^r -lassupa-. [3] MSS. & Editions pariyo-. V. 184. [1] C^c nibbāṇaṁ. V. 185. [1] C^k patthañca, C^c S^k panthañca. Panta, see Glossary to S. N. Jāt. III $\frac{524}{22}$. Sayanāsana, cfr. Mahābh. XII, 6684. 9978. = Udāna p. 43. V. 186. [1] S^k dukkhā. = Jāt. II p. 313. Divyāvadāna p. 224.

187. Api dibbesu kāmesu ratiṁ so nâdhigacchati,
taṇhakkhayarato hoti sammāsambuddhasāvako.
188. Bahuṁ ve saraṇaṁ yanti pabbatāni vanāni ca
ārāmarukkhacetyāni manussā bhayatajjitā,
189. N' etaṁ kho saraṇaṁ khemaṁ
n' etaṁ saraṇam uttamaṁ
n' etaṁ saraṇaṁ āgamma
sabbadukkhā pamuccati.
190. Yo ca Buddhañ ca Dhammañ ca
Saṁghañ ca saraṇaṁ gato
cattāri aryasaccāni[1]
sammapaññāya passati
191. Dukkhaṁ dukkhasamuppādaṁ
dukkhassa ca atikkamaṁ
aryañ c' aṭṭhaṅgikaṁ[1] maggaṁ
dukkhūpasamagāminaṁ
192. Etaṁ kho saraṇaṁ khemaṁ etaṁ saraṇam uttamaṁ
etaṁ saraṇaṁ āgamma sabbadukkhā pamuccati.
193. Dullabho purisājañño na so sabbattha jāyati,
yattha so jāyatī dhīro taṁ kulaṁ sukham edhati.
194. Sukho Buddhānaṁ[1] uppādo sukhā saddhammadesanā
sukhā saṁghassa sāmaggī samaggānaṁ tapo sukho[2].
195. Pūjārahe pūjayato Buddhe yadiva sāvake
papañcasamatikkante tiṇṇasokapariddave
196. Te tādise pūjayato nibbute akutobhaye
na sakkā puññaṁ saṁkhātuṁ im' ettam api kenaci.

Buddhavaggo cuddasamo

Paṭhamakabhāṇavāraṁ.

V. 187. Taṇhakkhaya, cfr. vv. 353. 354. = Divyāv. p. 224. V. 188—92. = Jāt. I p. 97. Divyāv. p. 164. V. 190. [1] MSS. & Editions ariya-. Cfr. infra v. 273. = Sumaṅgala I p. 233. Divyāv. p. 164. V. 191. [1] MSS. & Editions ariyañ, B[r] ariyaṭ-

rum satietas libidinum invenitur, parum dulcedinis habentes doloris plenæ (sunt) libidines: hoc perspecto
187. homo sapiens (est). Etiam in divinis libidinibus gaudium ille non invenit, desiderii éxstinctione gau-
188. dens ,fit plane sapiens auscultator. Multiplex sane refugium adeunt: montes et silvas, hortulos, arbores
189. sacras, homines formidine perculsi. Non illud tamen refugium securum, non illud refugium summum, non illud refugium adeundo ab omni dolore liberatur
190. (homo). Sed qui et ad Buddham et ad doctrinam et ad conventum confugit, quatuor veritates præci-
191. puas clare perspiciendo videt: dolorem, doloris ortum et doloris interitum, excellentem octopartitam
192. viam ad doloris sedationem ducentem. Illud certe refugium securum, illud refugium summum, illud refugium adeundo ab omni dolore liberatur (homo).
193. Difficilis nactu homo miraculosus (Buddhas videlicet), non ille ubique nascitur; ubi ille nascitur sapiens,
194. illa familia bene adolescit. Lætabilis (est) Buddharum ortus, lætabilis veræ doctrinæ institutio, lætabilis unanimitas conventus, unanimorum devotio læta-
195. bilis. Reverentia dignos venerantis Buddhas vel etiam auscultatores, diffusionem (animi) devincentes,
196. moerorem et luctum superantes, hos tales venerantis tranquillos, a timore vacuos, non potest bonum (facinus) numerari hoc ipsum a quoquam.

ṭhaṅgikaṁ. Therīg. p. 141. 154. V. 194. [1] B^{r} -nam. [2] After this B^{r} reads Buddhavaggo cuddasamo paṭhamabhāṇavāraṁ, omitting vv. 195—96. V. 195. Papañca, Ct. tanhādiṭṭhimānapapañca, cfr. v. 254. Pariddava, Jāt. IV $\frac{248}{13}$ sokāñ ca mahantena saddena paridevañ ca pappoti. V. 196. = Sumaṅgala I p. 285.

15. Sukhavagga.

197. Susukhaṁ vata jīvāma verinesu averino,
verinesu. manussesu viharāma averino.

198. Susukhaṁ vata jīvāma āturesu anāturā,
āturesu manussesu viharāma anāturā.

199. Susukhaṁ vata jīvāma ussukesu[1] anussukā,
ussukesu[1] manussesu viharāma anussukā.

200. Susukhaṁ vata jīvāma yesan[1] no n' atthi kiñcanaṁ,
pītibhakkhā[2] bhavissāma devā ābhassarā yathā.

201. Jayaṁ veraṁ pasavati dukkhaṁ seti parājito,
upasanto sukhaṁ seti hitvā jayaparājayaṁ.

202. N' atthi rāgasamo aggi
n' atthi dosasamo kali
n' atthi khandhādisā[1] dukkhā
n' atthi santiparaṁ sukhaṁ.

203. Jigacchā paramā rogā. saṁkhārā paramā dukhā,
etaṁ ñatvā yathābhūtaṁ nibbānaṁ paramaṁ sukhaṁ.

204. Ārogyaparamā[1] lābhā, santuṭṭhī paramaṁ dhanaṁ,
vissāsaparamā[2] ñātī[3], nibbānaṁ paramaṁ sukhaṁ.

205. Paṿivekarasaṁ pītvā rasaṁ upasamassa[1] ca
niddaro hoti nippāpo dhammapītirasaṁ pivaṁ.

206. Sādhu dassanam aryānaṁ[1] sannivāso sadā sukho,
adassanena bālānaṁ niccam eva sukhī siyā.

207. Bālasaṅgatacārī[1] hi dīgham addhāna socati,
dukkho bālehi saṁvāso amittenêva sabbadā,
dhīro ca[2] sukhasaṁvāso ñātīnaṁ va samāgamo.

V. 197. Verina = verin. Cfr. S., Fr. p. 100. V. 199. [1] B[r] ussukkesu. Cfr. S., Fr. p. 100. V. 200. [1]. B[r] yesaṁ. [2] B[r] S[k] piti-. = Jāt. VI p. 54—55; cfr. Mahābh. XII, 9917. V. 201. = Samyutta I p. 83. S., Fr. p. 108. V. 202. cfr. v. 251. Kali, cfr. v. 252. [1] B[r] khandhasamā, S[k] khandhā disā. Khandhā, cfr. v. 374. V. 203. Saṁkhārā, cfr. vv. 255. 277. 368.

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197. Lætissime sane vivimus inter iracundos mites, inter
198. iracundos homines degimus mites. Lætissime sane vivimus inter ægrotos non ægroti, inter ægrotos ho-
199. mines degimus non ægroti. Lætissime sane vivimus inter desiderantes desiderii expertes, inter deside-
200. rantes homines degimus desiderii expertes. Lætissime sane vivimus, nos quibus non est quidquam;
201. gaudio vescentes erimus dei ābhassaræ velut. Victor inimicitias procreat, male agit victus; sedatus bene
202. agit victoria et clade relictis. Non est cupidini similis ignis, non odio simile malum, non sunt elementis (khandha) æquales dolores, non est sedatione
203. majus gaudium. Fames morbus gravissimus, sankhāræ summi dolores, hoc revera agnoscens (sapiens
204. agnoscit esse) Nibbānum summum gaudium. Sanitas maximum lucrum, gaudium summæ divitiæ, fiducia optimus cognatus, Nibbānum summum gaudium.
205. Succo secessus bibito et succo tranquillitatis gustato terroris et peccati expers fit (homo) jucundum reli-
206. gionis succum bibens. Faustus (est) conspectus excellentium, consuetudo (cum iis) semper gaudium;
207. stultos non videndo semper (homo) lætus est. Stul-

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381. 383. S., Fr. p. 99. V. 204. [1] B[r] ārogyā-. [2] B[r] vissāsā-. [3] C[k] B[r] S[k] nāti. S., Fr. p. 99. V. 205. [1] C[k] S[k] upasamessa o: upasame assa? Upasama, Ct. kilesupasamanibbānass' eva rasaṁ pivitvā. Niddara, cfr. v. 385. = Jāt. III p. 196. Suttanipāta v. 257. V. 206. [1] MSS. & Editions ariyānaṁ. S., Fr. p. 104. V. 207. [1] B[r] -saṁgaticārī. [2] B[r] va. In spite of all the MSS. and Editions and the Commentary, too, reading as given in the text, Max Müller is no doubt right in correcting it to sukho ca dhīrasaṁvāso. S., Fr. p. 105.

Tasmā hi:

208. Dhīrañ ca paññañ ca bahussutañ ca
dhorayhasīlaṁ vatavantam āriyaṁ[1]
taṁ tādisaṁ sappurisaṁ sumedhaṁ
bhajetha nakkhattapathaṁ va candimā.

Sukhavaggo pannarasamo.

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16. Piyavagga.

209. Ayoge yuñjam attānaṁ yogasmiñ ca ayojayaṁ
atthaṁ hitvā piyaggāhī pihet' attānuyoginaṁ.

210. Mā piyehi samāgañchi[1] appiyehi kudācanaṁ,
piyān'[2] adassanaṁ dukkhaṁ appiyānañ ca dassanaṁ.

211. Tasmā piyaṁ na kayrātha[1] piyāpāyo hi pāpako,
ganthā[2] tesaṁ na vijjanti yesaṁ n' atthi piyāppiyaṁ.

212. Piyato jāyatī[1] soko piyato jāyatī bhayaṁ[2],
piyato vippamuttassa n' atthi soko kuto bhayaṁ.

213. Pemato jāyatī soko pemato jāyatī bhayaṁ,
pemato vippamuttassa n' atthi soko kuto bhayaṁ.

214. Ratiyā jāyatī soko ratiyā jāyatī bhayaṁ,
ratiyā vippamuttassa n' atthi soko kuto bhayaṁ.

215. Kāmato jāyatī soko kāmato jāyatī bhayaṁ,
kāmato vippamuttassa n' atthi soko kuto bhayaṁ.

216. Taṇhāya jāyatī soko taṇhāya jāyatī bhayaṁ,
taṇhāya vippamuttassa n' atthi soko kuto bhayaṁ.

217. Sīladassanasampannaṁ dhammaṭṭhaṁ saccavādinaṁ
attano kamma kubbānaṁ taṁ jano[1] kurute piyaṁ.

V. 208. [1] B^{r} sīladhūtamariyam. S., Fr. p. 106. — V. 209. Attānuyoginaṁ gen. plur., cfr: v. 94, and v. 282. V. 210. [1] B^{r} -gacchi. [2] MSS. & Editions piyānaṁ. Cfr. Mahābh. III,

torum in consuetudine versans enim longâ viâ moeret, dolor (est) consuetudo cum stultis ut cum inimico omnino; sapientis vero consuetudo gaudium propin-
208. quorum velut congressus. Propterea igitur: Sapientem, intelligentem et multa edoctum, jumenti natura instructum, piis operibus ornatum, venerabilem — hunc talem virum probum, præclaro intellectu præditum, colat (homo) siderum viam velut luna.

Cap. 16.

209. Ad distractionem applicans sese et meditationi operam non navans, essentiâ relictâ jucunda capessens invidet iis, qui ad meditandum semet ipsi applicant.
210. Ne jucunda quærat (homo, neve) injucunda unquam; jucunda non videre dolor (est) et injucunda
211. videre. Ideo jucunda ne faciat, jucundorum enim jactura mala (est); vincula illis non inveniuntur, qui-
212. bus nec jucundum est nec injucundum. Ex jucundo nascitur moeror, ex jucundo nascitur metus; a ju-
213. cundo soluti non est moeror, nedum metus. E caritate nascitur moeror, e caritate nascitur metus; a
214. caritate soluti non est moeror, nedum metus. E voluptate nascitur moeror, e voluptate nascitur metus; a
215. voluptate soluti non est moeror, nedum metus. E cupiditate nascitur moeror, e cupiditate nascitur metus; a cupiditate soluti non est moeror, nedum

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13228. * V. 211. MSS. & Editions kayirātha. [2] B[r] gandha. V. 212. [1] B[r] -ti. [2] B[r] -jāyatibbhayaṁ. Rasavāh. IV, 2. V. 217. [1] S[k] tañjano. Cfr. S., Fr. p. 80.

218. Chandajāto anakkhāte manasā ca phuṭo[1] siyā
kāmesu ca appaṭibaddhacitto[2] uddhaṁsoto ti vuccati.
219. Cirappavāsiṁ purisaṁ dūrato sotthim āgataṁ
ñātimittā suhajjā ca abhinandanti āgataṁ.
220. Tath' eva katapuññam pi asmā lokā paraṁ gataṁ
puññāni patiganhanti[1] piyaṁ ñātîva[2] āgataṁ.

Piyavaggo soḷasamo.

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17. Kodhavagga.

221. Kodhaṁ jahe vippajaheyya mānaṁ
saññojanaṁ sabbam atikkameyya
taṁ nāmarūpasmim[1] asajjamānaṁ
akiñcanaṁ nânupatanti dukkhā.
222. Yo ve uppatitaṁ kodhaṁ
rathaṁ bhantaṁ va dhāraye[1]
tam ahaṁ sārathiṁ[2] brūmi,
rasmiggāho[3] 'taro[4] jano.
223. Akkodhena jine kodhaṁ asādhuṁ sādhunā jine,
jine kadaryaṁ[1] dānena saccenâlikavādinaṁ[2].
224. Saccam bhaṇe na kujjheyya dajjā appasmi yācito[1]
etehi tīhi ṭhānehi gacche devāna santike.

V. 218. [1] so C[c]; B[r] puṭo, C[k1] S[k] phuṭho, C[k2-3] puṭṭho, cfr. the Dhp. 1855 p. 362. Phuṭo, timaggaphalacittehi puṭṭho pūrito; = S. sputa? cfr. Majjhima I p. 553. [2] so B[r]; C[c] kāmesu va-, C[k] S[k] kāme ca-; are we to read: kām' appaṭi-? cfr. ek' v. 126. V. 219. = Sumaṅgala I p. 130. Minayeff, Gr. p. XXI. V. 220. [1] B[r] paṭi-. [2] B[r] ñātiṁ va. Verses 219—20, = Vimāna p. 49. Cfr. Chaucer, C. Tales, London 1825, vol. I preface p. 3, Milton, Sonnets, Rev. of John 14,13. V. 221. [1] C[k] C[c] S[k] -paśmiṁ. = Saṁyutta I p. 23. V. 222. [1] B[r] vāraye. [2] B[r] -thi. [3] B[r] -rasmiṁgāho. [4] MSS. & Editions itaro. Cfr. Mahābh. I. 3320.

216. metus. E desiderio nascitur moeror, e desiderio nascitur metus; a desiderio soluti non est moeror,
217. nedum metus. Virtute et contemplatione præditum, pium, veridicum, suum ipsius opus agentem, eum vulgus
218. reddit sibi gratum; cupidus (is) ineffabilis (Nibbāni) menteque opulentus est, et cupiditate cogitatio (ejus) non constringitur, (is) uddhamsotas (qui sublime fer-
219. tur) vocatur. Diu peregrinatum virum, e longinquo salve redeuntem, cognati et familiares et amici sa-
220. lutant venientem. Similiter eum, qui bona egit, ex hoc mundo in alterum profectum bona (opera) excipiunt, dilectum propinqui velut redeuntem.

Cap. 17.

221. Iram ponat (homo), deponat arrogantiam, vinculum omne superet; eum speciei propriæ non inhærentem,
222. inopem non consequuntur dolores. Qui exortam iram currus volventis instar retinet, eum aurigam
223. dico; frena tenens cetera multitudo. Clementiâ vincat (homo) iram, malum bono vincat, vincat avarum
224. liberalitate, sinceritate falsiloquum. Verum loquatur, ne irascatur, det parvulum rogatus: per has tres
225. conditiones ibit in deorum propinquitatem. Vim non inferentes qui (sunt) anachoretæ, semper corpore do-

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Yah samutpatitaṁ krodhaṁ nigṛhṇāti hayaṁ yathā
sa yantèty-ucyate sadbhir na yo raçmisu lambate.

V. 223. [1] MSS. & Editions kadariyaṁ. [2] C^k C^c S^k saccena alika-. = Jāt. II p. 4, cfr. Mahābh. V, 1518. XII, 3550. I, 3321.
V. 224. [1] B^r dajjā appampi, C^c dajjāppasmimpi, C^k dajjā appasmiṁ. Ṭhānehi, cfr. v. 323.

225. Ahiṁsakā ye munayo niccaṁ kāyena saṁvutā
te yanti accutaṁ ṭhānaṁ yattha gantvā na socare.
226. Sadā jāgaramānānaṁ ahorattānusikkhinaṁ
nibbānaṁ[1] adhimuttānaṁ atthaṁ gacchanti āsavā.
227. Porāṇam etaṁ Atula[1] n' etaṁ ajjatanām iva:
nindanti tuṇhīṁ āsīnaṁ[2] nindanti bahubhāṇinaṁ
mitabhāṇinam pi nindanti, n' atthi loke anindito.
228. Na câhu na ca hessati[1] na c' etarahi vijjati
ekantaṁ nindito poso ekantaṁ vā pasaṁsito.
229. Yañ[1] ce viññū pasaṁsanti anuvicca[2] suve suve
acchiddavuttiṁ[3] medhāviṁ paññāsīlasamāhitaṁ
230. Nekkhaṁ[1] jambonadassêva ko taṁ ninditum arhati[2],
devâpi naṁ[3] pasaṁsanti, Brahmunâpi pasaṁsito.
231. Kāyappakopaṁ rakkheyya kāyena saṁvuto siyā,
kāyaduccaritaṁ hitvā kāyena sucaritaṁ[1] care.
232. Vacīpakopaṁ rakkheyya vācāya saṁvuto siyā
vacīduccaritaṁ hitvā vācāya sucaritaṁ care.
233. Manopakopaṁ rakkheyya manasā saṁvuto siyā
manoduccaritaṁ hitvā manasā sucaritaṁ care.
234. Kāyena saṁvutā dhīrā atho vācāya saṁvutā
manasā saṁvutā dhīrā te ve suparisaṁvutā.

Kodhavaggo sattarasamo.

V. 226. [1] B^{r} -nam. Nibbānaṁ adhimuttānan ti nibbānajjhāsayānaṁ, Ct., cfr. v. 344. V. 227. [1] so C^{c}S^{k}; C^{k} B^{rs}atulaṁ. [2] B^{r} tunhimāsinaṁ. V. 228. [1] MSS. & Editions bhavissati. V. 229. [1] B^{r} yaṁ. [2] B^{r} anuvijja. [3] B^{r} acchinda-. Anuvijja

miti, ii adeunt immortale locum, quo profecti non
226. moerent. Semper vigilantium, die noctuque discen-
tium, in Nibbānum intendentium intereunt cupidi-
227. tates. Antiquum, (est) illud (verbum), o Atula, non
illud quasi hodiernum (est): vituperant tacite seden-
tem, vituperant multa loquentem, demense loquen-
tem etiam vituperant, non est in mundo (quisquam)
228. non vituperatus. Neque fuit, neque erit, neque
nunc reperitur solummodo vituperatus homo vel
229. solummodo laudatus. Quem forte intelligentes lau-
dant quotidie reputando, integram vitam degentem,
230. sapientem, cognitione et virtute præditum, jambo-
nadæ numi instar quis eum vituperare sustinet?
Etiam dii eum celebrant, a Brahma ipso celebratus
231. (est). A corporis iracundia caveat (homo), corpore
domitus sit; malis corporis facinoribus relictis per
232. corpus bona facinora exerceat. A sermonis iracundia
caveat, sermone domitus sit; malis sermonis facino-
ribus relictis per sermonem bona facinora exerceat.
233. A mentis iracundia caveat, mente domitus sit, malis
mentis facinoribus relictis per mentem bona facinora
234. exerceat. Corpore domiti sapientes itidemque ser-
mone domiti, mente domiti sapientes, hi sane ab
omni parte bene domiti.

= jānitvē, Ct., cfr. Glossary to S. N., kusīta = S. kusīda.
V. 230. [1] Br nikkhaṁ. [2] MSS. & Editions arahati. [3] Cc taṁ.
V. 231. [1] so MSS. & Editions.

18. Malavagga.

235. Paṇḍupalāso va dāni si
Yamapurisâpi ca taṁ upaṭṭhitā,
uyyogamukhe ca tiṭṭhasi
pātheyyam pi ca te na vijjati.

236. So karohi dīpam attano,
khippaṁ vāyama paṇḍito bhava,
niddhantamalo anaṅgaṇo
dibbaṁ ariyabhūmim ehisi[1].

237. Upanītavayo va[1] dāni si
sampayāto si Yamassa santike,
vāso pi ca te n' atthi antarā
pātheyyam pi ca te na vijjati.

238. So karohi dīpam attano
khippaṁ vāyama paṇḍito bhava,
niddhantamalo anaṅgaṇo
na punaṁ[1] jātijaraṁ upehisi.

239. Anupubbena medhāvī thokathokaṁ[1] khaṇe khaṇe
kammāro rajatassêva niddhame malam attano.

240. Ayasā va malaṁ samuṭṭhitaṁ[1]
taduṭṭhāya tam eva khādati
evaṁ atidhonacārinaṁ
sakakammāni[2] nayanti duggatiṁ.

241. Asajjhāyamalā mantā, anuṭṭhānamalā gharā,
malaṁ vaṇṇassa kosajjaṁ, pamādo rakkhato malaṁ.

242. Mal' itthiyā duccaritaṁ, macceraṁ dadato malaṁ,
malā ve pāpakā dhammā asmiṁ loke paramhi ca.

V. 235. Uyyoga = parihāni avaḍḍhi, Ct., cfr. v. 331. J. P. T. Soc. 1885 p. 62. V. 236. [1] B[r] upehisi. Niddhantamala = rāgādīnaṁ malānaṁ nīhaṭatāya niddhantamala, Ct., Pāli dham = S. dhmā. V. 237. [1] C[c] B[r] ca. Yama, cfr. vv. 237. 235. 44. V. 238. [1] C[k] C[c] B[r] S[k] na puna, but compare v. 348.

235. Flaccidum folium velut nunc es et Yamæ ministri
quoque tibi appropinquarunt et in decessus ostio stas
et (bonorum operum) viaticum tibi non invenitur.
236. Tu fac tibi insulam, celeriter labora, sapiens esto;
maculis liberatus, culpæ expers divinam excellentium
237. terram adibis. Ætatem confecisti nunc, processisti
in propinquitatem Yamæ et commoratio tibi non est
238. in itinere et viaticum tibi non invenitur. Tu fac tibi
insulam, celeriter labora, sapiens esto; maculis libe-
ratus, culpæ expers non iterum genituram et senec-
239. tutem subibis. Ordine sapiens paulatim quoquo
temporis puncto, opifex (maculas) argenti velut, auferat
240. maculas suas. In ferro velut macula orta extemplo
hoc ipsum comedit, ita modum transgredientem sua
241. facinora trahunt ad inferos. Sine mediatione vitiosæ
(sunt) preces, sine contentione vitiosa oeconomia,
vitium (est) coloris languor, socordia custodientis
242. vitium. Vitium (est) mulieris evagatio, avaritia dantis
vitium, vitia certe mali mores in hoc mundo et in
243. altero. Dein vitio vitiosius (est): inscientia summum
vitium; hoc vitio relicto a vitiis vacui estote, o
244. mendici. Facile vita agitur ab impudico kākasūræ
(simili), obtrectatore, protervo, arroganti, impure
245. viventi. A pudico vero difficulter agitur, candida
semper quærenti, propensione vacuo, non arroganti,
246. integram vitam degenti, (clare) videnti. Qui vitam

V. 239. [1] B[r] S[k] thokaṁ thokaṁ. Cfr. S. N. v. 962. V. 240. [1] B[r] saṁuṭṭhāya. [2] C[k] B[r] S[k] sāni kammāni. Dhona is yet unintelligible both as to its etymology and as to its meaning, but compare Morris in J. P. T. Soc. 1887 p. 100.

243. Tato malā malataraṁ Avijjā paramaṁ malaṁ,
etaṁ malaṁ pahatvāna[1] nimmalā hotha bhikkhavo.
244. Sujīvaṁ ahirīkena[1] kākasūrena dhaṁsinā
pakkhandinā pagabbhena saṁkiliṭṭhena jīvitaṁ.
245. Hirīmatā ca dujjīvaṁ niccaṁ sucigavesinā
alīnen' appagabbhena suddhājīvena passatā.
246. Yo pāṇam atimāpeti musāvādañ ca bhāsati
loke adinnaṁ[1] ādiyati paradārañ ca gacchati.
247. Surāmerayapānañ ca yo naro anuyuñjati
idh' eva-m-eso[1] lokasmiṁ mūlaṁ khanati[2] attano.
248. Evam bho posa[1] jānāhi:
pāpadhammā asaññatā,
mā taṁ[2] lobho adhammo ca
ciraṁ dukkhāya randhayuṁ[3].
249. Dadanti[1] ve yathāsaddhaṁ yathāpasādanaṁ[2] jano,
tattha yo maṁku bhavati[3] paresaṁ pānabhojane
na so divā vā rattiṁ vā samādhiṁ[4] adhigacchati.
250. Yassa c' etaṁ samucchinnaṁ
mūlaghaccaṁ samūhataṁ
sa ve divā vā rattiṁ vā
samādhiṁ adhigacchati.
251. N' atthi rāgasamo aggi n' atthi dosasamo gaho
n' atthi mohasamaṁ jālaṁ n' atthi taṇhāsamā nādī.
252. Sudassaṁ vajjam[1] aññesaṁ attano pana duddasaṁ,
paresaṁ hi so vajjāni opunāti yathā bhusaṁ[2],
attano pana chādeti kaliṁ va kitavāsaṭho.

V. 243. [1] B[r] pahantvāna. V. 244. [1] C[k] S[k] ahiri-, B[r] ahīri-. V. 245. Passatā, cfr. vv. 174. 259. Verses 244—45, cfr. Kern's Verklaring p. 59. V. 246. [1] read either loke adinn' (cfr. vv. 137. 141. 196. 210. 242) or lok' adinnam ādiyati (cfr. v. 126). Ādiyati, cfr. vv. 246. 409. V. 247. [1] C[c] S[k] idhevameso. [2] C[k1.2] B[r] S[k] khaṇati, C[k3] alone khanati. Khan, cfr. v. 337.

exstinguit falsumque sermonem profert, in mundo non data sibi arripit et ad alterius uxorem accedit,
247. qui vir ad suram et merayum (potus inebriantes) bibendum se dat, is in hoc ipso mundo radicem
248. eruit suam. Sic, heus homo, scito malos esse intemperantes, ne te desiderium et impietas diu dolori
249. subjiciant. (Dona) dat quidem ex fide, ex favore vulgus, ob hoc qui tristis fit, ob aliorum potum et cibum, non is vel interdiu vel noctu meditationem
250. adit. Cui vero id excisum est, radicitus exstirpatum, is certe vel interdiu vel noctu meditationem adit.
251. Non est cupidini similis ignis, non est odio similis vorator, non est perturbationi simile rete, non est
252. desiderio similis fluvius. Facile visu vitium aliorum, suum e contrario difficile visu; aliorum nempe is vitia castigat ut (quis jactat) paleas, sua e contrario
253. occultat, tessaram velut lusor fraudulentus. Aliorum vitia observantis, semper offensionis animo præditi, affectus ejus crescunt, longe is ab affectuum interitu

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V. 248. [1] MSS. & Editions purisa. [2] C[k] nam̐. [3] B[r] randhasu. Posa, see Glossary to S. N. Randh = math, Ct. V. 249. [1] C[c] dadāti. [2] B[r] yatha-. [3] C[k] S[k] hoti, C[c] tattha so mam̐ku yo hoti. [4] B[r] -dhim. Mam̐ku, Ct.: tatthā ti tasmiṁ parassa dāne mayā appaṁ vā lūkhaṁ vā laddhan ti mam̐kubhāvaṁ āpajjati. Mam̐ku = S. manyu? V. 250. Samūhataṁ, cfr. v. 263. V. 251. [1] Cfr. v. 202. V. 252. [1] C[k] C[c] vajjaṁ. [2] C[c] B[r] seem to read, as I did in my first edition, yathābhusaṁ in one word. Cfr. Jāt. III $\frac{223}{20}$. Ct.: Kaliṁ va kitavā saṭho ti ettha sakuṇesu aparajjhanabhāvena attabhāvo kali nāma sākhābhaṅgādikaṁ paṭicchādanaṁ kitavā nāma sakuṇiko saṭho nāma yathā sakuṇaluddako sakuṇe gahitvā māretukāmo kitavāya (sic) attabhāvaṁ paṭicchādeti evaṁ attano vajjaṁ chādetîti attho.

253. Paravejjānupassissa niccaṁ ujjhānasaññino
āsavā tassa vaḍḍhanti ārā so āsavakkhayā.
254. Ākāse ca[1] padaṁ n' atthi samaṇo n' atthi bāhiro[2],
papañcābhiratā pajā nippapañcā Tathāgatā.
255. Ākāse ca[1] padaṁ n' atthi samaṇo n' atthi bāhiro[2],
saṁkhārā sassatā n' atthi n' atthi Buddhānam iñjitam.

Malavaggo aṭṭhārasamo.

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19. Dhammaṭṭhavagga.

256. Na tena hoti dhammaṭṭho yen' aṭṭhaṁ sahasā naye,
yo ca atthaṁ anatthañ ca ubho niccheyya paṇḍito
257. Asāhasena dhammena samena nayatī pare[1]
dhammassa gutto medhāvī dhammaṭṭho ti pavuccati.
258. Na tena paṇḍito hoti yāvatā bahu bhāsati,
khemī averī abhayo paṇḍito ti pavuccati.
259. Na tāvatā dhammadharo yāvatā bahu bhāsati,
yo ca appam pi sutvāna dhammaṁ kāyena passati
sa ve dhammadharo hoti yo dhammaṁ na-ppamajjati[1].
260. Na tena thero bhavati[1] yen' assa phalitaṁ siro,
paripakko vayo tassa moghajiṇṇo ti vuccati.
261. Yamhi saccañ ca dhammo ca ahiṁsā saññamo damo
sa ve vantamalo dhīro thaviro[1] ti pavuccati.

V. 253. Ct.: ujjhānasaññino ti evaṁ nivāsetabbaṁ evaṁ pārupitabban ti paresaṁ randhagavesitāya ujjhānabahulassa puggalassa; from ud-jhā. V. 254. [1] va? C[k] C[c] S[k] omit ca. [2] C[c] B[r] bāhire. V. 255. [1] read va? C[k] C[c] S[k] omit ca. Saṁkhārā, Ct. = pañcakkhandhā, cfr. vv. 277. 202. Iñjita, cfr, v. 81. V. 256. Cfr. Mahābh. XII, 3427. V. 257. [1] B[r] -tippare. Gutto must stand for S. goptā, that is to say, the word has by a popular

abest. In aere incessus non est, samanas non est extraneus, diffusione (animi) delectatur vulgus, a diffusione soluti Tathāgatæ. In aere incessus non est, samanas non est extraneus, creaturæ (sankhārā) æternæ non sunt, non est Buddharum motus.

Cap. 19.

Non ideo fit (homo) justus, quod causam ex arbitrio dijudicet; qui autem verum falsumque utrumque considerat sapiens, (qui) non arbitrario modo (sed) animo æquo judicat alios, legis custos, intelligens, (is) justus appellatur. Non ideo sapiens fit (homo), quod multa loquatur; placidus, iracundiæ et formidinis expers sapiens appellatur. Non ideo legis servator (fit homo), quod multa loquatur; sed qui pauca etiamsi edoctus legem corpore perspicit, is certe legis servator est, qui legem non negligit. Non ideo theras fit (homo), quod sit canum caput, plane matura (quidem) ætas ejus, (attamen) frustra senescens vocatur; in quo et veritas et pietas, mansuetudo, temperantia, moderatio, is certe culpa vacuus, sapiens, theras appellatur. Non verba faciendo tantummodo sive coloris pulchritudine venustus fit homo

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mistake been changed from a stem in ar to a stem in a; cfr. E. Müller, Gr. of the Pāli p. 82. V. 258. Abhaya, Ct.: nibbhayo yaṁ vā āgamma mahājanassa bhayaṁ na hoti. V. 259. [1] B[r] nu. pa-. Cfr. S., Fr. p. 24. V. 260. [1] C[k] C[c] S[k] hoti, B[r] so hoti. V. 261. [1] C[k] C[c] S[k] thero, B[r] so thero. Ahiṁsā, cfr. vv. 270. 300. 225.

262. Na vākkaraṇamattena vaṇṇapokkharatāya vā
sādhurūpo naro hoti issukī maccharī saṭho,
263. Yassa c' etaṁ samucchinnaṁ mūlaghaccaṁ samūhataṁ[1]
sa vantadoso medhāvī sādhurūpo ti vuccati.
264. Na muṇḍakena samaṇo abbato[1] alikaṁ ḷhaṇaṁ
icchālobhasamāpanno samaṇo kiṁ bhavissati,
265. Yo ca sameti pāpāni aṇuṁthūlāni[1] sabbaso
samitattā hi pāpānaṁ samaṇo ti pavuccati.
266. Na tena bhikkhu bhavati[1] yāvatā bhikkhate pare,
vissaṁ[2] dhammaṁ samādāya bhikkhu hoti na tāvatā,
267. Yo 'dha puññañ ca pāpañ ca bāhetvā brahmacaryavā[1]
saṁkhāya loke carati sa ve bhikkhū ti vuccati.
268. Na monena munī[1] hoti mūḷharūpo[2] aviddasu,
yo ca tulaṁ va paggayha varam ādāya paṇḍito
269. Pāpāni parivajjeti sa munī[1] tena so muni,
yo munāti ubho loke[2] munī[1] tena pavuccati.
270. Na tena ariyo hoti yena pāṇāni hiṁsati,
ahiṁsā sabbapāṇānaṁ ariyo ti pavuccati.
271. Na sīlabbatamattena bāhusaccena vā puna[1]
athavā samādhilābhena viviccasayanena vā
272. Phusāmi nekkhammasukhaṁ[1] aputhujjanasevitaṁ;
bhikkhu vissāsa[2] mâpādi appatto āsavakkhayaṁ.

Dhammaṭṭhavaggo ekūnavīsatimo.

V. 262. Ct.: sarīravaṇṇassa manāpabhāvena. V. 263. [1] Cfr. v. 250. Ct.: vantadoso dhammojapaññāya samannāgato. V. 264. [1] C[k] abbuto. Abbata, Ct.: sīlavatena ca dhutavatena ca virahito. V. 265. [1] C[c] aṇuthū-. V. 266. [1] C[k] C[c] read bhikkhū hoti, S[k] bhikkhu hoti, B[r] bhikkhu so hoti, cfr. v. 260. [2] B[r] visaṁ. Cfr. S., Fr. p. 50. V. 267. [1] C[c] C[k] S[k] -cariyavā, B[r] bāhitvā

263. invidus, avarus, fraudulentus; cui vero id excisum, radicitus exstirpatum, is vitii respuens, sapiens, ve-
264. nustus vocatur. Non tonsurâ samanas (fit homo) intemperans, falsiloquus; cupiditate et appetitu cap-
265. tus samanas num erit? Qui vero mala sedat parva magnaque omni ex parte, a sedatione malorum sa-
266. manas appellatur. Non ideo bhikkhus fit (homo), quod apud alios mendicet, tota lege assumpta bhik-
267. khus fit non ideo; qui hic, bono maloque alienato, religiosus considerate in mundo vivit, is profecto
268. bhikkhus appellatur. Non silentio munis (anachoreta) fit stultus, insciens, qui vero, trutina prehensa, me-
269. liore parte sumpta, sapiens mala evitat, is munis, ideo munis est; qui considerat utrumque in mundo,
270. munis ideo appellatur. Non ideo ariyas (nobilis) fit (ullus), quod animantia cædat; ob mansuetudinem
271. erga omnia animan tiaariyas appellatur. Non virtute et votis susceptis solis vel rursus multorum recorda-
tione vel etiam meditationis lucratione vel lecto
272. secreto adipiscor secessus gaudium viris excellentibus appetitum; o bhikkhus, ne fiduciam habueris qui cupiditatum interitum non sis adeptus.

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brahmacariyaṁ. V. 268. [1] B[r] muni. [2] B[r] muḷha-. V. 269. [1] B[r] muni. [2] C[c] S[k] ubholoke. V. 271. [1] B[r] pana. [2] B[r] C[k2] vivitta-, S[k] vivicca sayanena. Cfr. S., Fr. p. 48. V. 272. [1] P[r] nekkhama-. [2] so C[k] C[c] S[k] for vissāsaṁ, metri causa, cfr. kuta v. 74, B[r] visāsa, Jāt. III $\frac{60}{4}$. Appatta = S. a-prāpta.

20. Maggavagga.

273. Maggān' aṭṭhaṅgiko seṭṭho saccānaṁ caturo padā[1],
virāgo seṭṭho dhammānaṁ dipadānañ[2] ca cakkhumā.
274. Es' eva maggo n' atth' añño dassanassa visuddhiyā,
etaṁ[1] hi tumhe paṭipajjatha, Mārass' etaṁ pamohanaṁ.
275. Etaṁ hi tumhe paṭipannā dukkhass' antaṁ karissatha,
akkhāto ve[1] mayā maggo aññāya sallasanthanaṁ.
276. Tumhehi kiccaṁ[1] ātappaṁ, akkhātāro Tathāgatā,
paṭipannā pamokkhanti jhāyino Mārabandhanā.
277. 'Sabbe saṁkhārā aniccā' [ti] yadā paññāya passati
atha nibbindatī[1] dukkhe, esa maggo visuddhiyā.
278. 'Sabbe saṁkhārā dukkhā' ti yadā paññāya passati
atha nibbindatī dukkhe, esa maggo visuddhiyā.
279. 'Sabbe dhammā anattā' ti yadā paññāya passati
atha nibbindatī dukkhe, esa maggo visuddhiyā.
280. Uṭṭhānakālamhi anuṭṭhahāno
yuvā balī ālasiyaṁ upeto
saṁsannasaṁkappamano[1] kusīto
paññāya maggaṁ alaso na vindati.
281. Vācānurakkhī manasā susaṁvuto
kāyena ca akusalaṁ na kayirā[1]
ete tayo kammapathe visodhaye,
ārādhaye maggaṁ[2] isippaveditaṁ.
282. Yogā ve jāyatī bhūrī[1] ayogā bhūrisaṁkhayo
etaṁ dvedhāpathaṁ ñatvā bhavāya vibhavāya ca
tath' attānaṁ niveseyya yathā bhūrī[2] pavaḍḍhati.
283. Vanaṁ chindatha, mā rukkhaṁ, vanato jāyatī[1] bhayaṁ,
chetvā vanaṁ[2] vanathañ ca nibbanā[3] hotha bhikkhavo.

V. 273. [1] cfr. v. 190. [2] B[r] dvi-. Cfr. S., Fr. p. 21. V. 274. [1] C[k] C[c] S[k] etam. V. 275. [1] B[r] vo. Salla, cfr. v. 351. V. 276. [1] B[r] kiccam. V. 277. [1] B[r] -ti. = Therag. p. 69. Cfr. S., Fr. p. 19. V. 278. Cfr. S., Fr. p. 20. V. 279. Anattā, cfr. Dhp. 1855 p. 393. V. 280. [1] B[r] sampannassa. Cfr. S., Fr.

Cap. 20.

273. Viarum octopartita (est) optima, veritatum quatuor versus, a cupidine vacuitas optimus (est) statuum,
274. bipedumque contemplatione præditus. Hæc ipsa via (est), non est alia cognitionis lustrationi (subveniens); hanc igitur vos amplectimini, Māræ hæc (est) illusio.
275. Hanc enim vos amplectentes doloris finem facietis; enarrata profecto a me (est) via, intellecta doloris
276. sedatione. Vobis facienda (est) virium contentio, enarratores (tantum) Tathāgatæ; (viam) amplectentes
277. liberabuntur meditabundi e Māræ vinculis. „Omnes creaturæ inconstantes", id quando sapientiâ videt (homo), tum liberatur in dolore; hæc est via (quæ)
278. ad lustrationem (conducit). „Omnes creaturæ doloris plenæ", id quando sapientiâ videt (homo), tum liberatur in dolore, hæc est via (quæ) ad lustratio-
279. nem (conducit). „Omnes naturæ sui impotentes sunt", id quando sapientiâ videt (homo) tum liberatur in dolore; hæc est via (quæ) ad lustratio-
280. nem (conducit). Roboris tempore vires non contendens juvenis robustus, ignaviæ indulgens, voluntate menteque depressus, segnis, intelligentiæ
281. viam ignavus non invenit. Verba (sua) custodiens (sit), mente bene domitus (sit), corporeque malum ne faciat; has tres actionis vias purget, amplectatur
282. viam a vatibus enarratam. E meditatione certe nascitur intelligentia, e distractione intelligentiæ interitus; hac bipartita via cognita incrementi et decre-

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p. 23. V. 281. [1] so MSS. & Editions; read: kāyena cā akusalaṁ na kayirā? [2] B[r] S[k] maggaṁ. V. 282. Cfr. v. 209. [1] B[r] C[c] S[k] bhūri. [2] B[r] C[c] bhuri. Bhūri, Abhidh. 153. 1131. V. 283. [1] B[r] -te. [2] C[k] C[c] S[k] vanañ ca. [3] C[k] nibbānā, B[r] nibbāna. Cfr. infra v. 344. S. N. Glossary.

284. Yāvaṁ [hi] vanatho na chijjatī
anumatto[1] pi narassa nārisu
paṭibaddhamano va tāva so
vaccho khīrapako[2] va mātari.

285. Ucchinda sineham attano
kumudaṁ sāradikaṁ va pāṇinā,
santimaggam eva brūhaya
nibbānaṁ Sugatena desitaṁ.

286. Idha vassaṁ vasissāmi idha hemantagimhisu
iti bālo vicinteti[1] antarāyaṁ na bujjhati.

287. Taṁ puttapasusammattaṁ byāsattamanasaṁ naraṁ
suttaṁ gāmaṁ mahogho va Maccu ādāya gacchati[1].

288. Na santi puttā tāṇāya na pitā na pi[1] bandhavā
antakenâdhipannassa n' atthi ñātīsu tāṇatā.

289. Etam atthavasaṁ ñatvā paṇḍito sīlasaṁvuto
nibbānagamanaṁ maggaṁ khippaṁ eva visodhaye.

Maggavaggo vīsatimo.

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21. Pakiṇṇakavagga.

290. Mattāsukhapariccāgā passe ce vipulaṁ sukhaṁ
caje mattāsukhaṁ dhīro sampassaṁ vipulaṁ sukhaṁ,

291. Paradukkhūpadhānena[1] yo attano[2] sukham icchati
verasaṁsaggasaṁsaṭṭho verā so na pamuccati[3].

292. Yaṁ hi kiccaṁ[1] apaviddhaṁ akiccaṁ pana kayrati[2]
unnaḷānaṁ[3] pamattānaṁ tesaṁ vaḍḍhanti āsavā.

V. 284. [1] S[k] aṇu-. [2] C[c] -pāno. V. 285. [1] Cfr. infra vv. 289. 368. = Jāt. I p. 183. V. 286. [1] B[r] -tesi. Cfr. S., Fr. p. 86. V. 287. [1] cfr. v. 48. Dhp. 1855 p. 387. Par. Dīp. V p. 175.

menti, talem se ipse reddat (homo), ut intelligentia
283. crescat. Cupiditatem (vana i. e. cupiditas s. silva)
exstirpate, non arborem (dico), e cupiditate oritur
metus; cupiditate vel minima exstirpata (miseriis)
284. liberati estote, o mendici. Quamdiu enim cupiditas
non exstirpatur vel minima viri in feminas, tamdiu
mente constrictus est ille, sicut vitulus lactens matri.
285. Exstirpa tuam ipsius propensionem lotum auctum-
nalem velut manu, tranquillitatis viam amplifica,
286. Nibbānum (enim) a Buddha institutum est. „Hic per
tempus pluvium habitabo, hic frigido et fervido (tem-
pore)", sic stultus secum volvit, interitum (vitæ) non
287. animadvertit. Illum de filiis et pecudibus sollicitum,
constrictæ mentis virum, sopitum vicum torrens velut,
288. mors prehendens proficiscitur. Non sunt filii saluti,
non pater neque propinqui; quem mors adiit, ei non
289. est penes cognatos salus. Hac rei vi perspecta
sapiens virtute temperatus viam ad Nibbānum du-
centem cito purget.

Cap. 21.

290. Exigui gaudii relictione si videt amplum gaudium,
relinquat exiguum gaudium sapiens, amplum gaudium
291. spectans. Aliis dolorem imponendo qui suum ipsius
gaudium exoptat, iracundiæ vinculo vinctus, iracundia
292. ille non liberatur. Quod nempe faciendum (est) id

V. 288. [1] B[r] nāpi. = Par. Dīp. V p. 112. V. 291. [1] C[c] B[r] -dānena. [2] C[c] B[r] omit yo, cfr. vv. 84. 131—32. Read yo atta? [3] C[k] C[c] S[k] parimuccati. V. 292. [1] C[k] C[c] S[k] add tad. [2] C[k] C[c] S[k] kayirati, B[r] kayirā. [3] C[k] C[c] S[k] unnalānam. Verses 292 —93 = Therag. p. 65.

293. Yesañ ca susamāraddhā niccaṁ kāyagatā sati
akiccan te na sevanti kicce sātaccakārino,
satānaṁ sampajānānaṁ atthaṁ gacchanti āsavā.

294. Mātaraṁ pitaraṁ hantvā rājāno dve ca khattiye
raṭṭhaṁ sānucaraṁ hantvā anīgho[1] yāti brāhmaṇo.

295. Mātaraṁ pitaraṁ hantvā rājāno dve ca sotthiye
veyyagghapañcamaṁ hantvā anīgho yāti brāhmaṇo.

296. Suppabuddhaṁ pabujjhanti sadā Gotamasāvakā
yesaṁ divā ca ratto ca niccaṁ Buddha-gatā sati.

297. Suppabuddhaṁ pabujjhanti sadā Gotamasāvakā
yesaṁ divā ca ratto ca niccaṁ Dhamma-gatā sati.

298. Suppabuddhaṁ pabujjhanti sadā Gotamasāvakā
yesaṁ divā ca ratto ca niccaṁ Saṁgha-gatā sati.

299. Suppabuddhaṁ pabujjhanti sadā Gotamasāvakā
yesaṁ divā ca ratto ca niccaṁ kāyagatā sati.

300. Suppabuddhaṁ pabujjhanti sadā Gotamasāvakā.
yesaṁ divā ca ratto ca ahiṁsāya rato mano.

301. Suppabuddhaṁ pabujjhanti sadā Gotamasāvakā
yesaṁ divā ca ratto ca bhāvanāya rato mano.

302. Duppabbajjaṁ durabhiramaṁ durāvāsā gharā dukhā
dukkho 'samānasaṁvāso[1], dukkhānupatit' addhagū
tasmā na c' addhagū siyā na ca dukkhānupatito siyā.

303. Saddho sīlena sampanno yasobhogasamappito
yaṁ yaṁ padesaṁ bhajati tattha tatth' eva pūjito.

304. Dūre santo pakāsenti Himavanto va pabbato,
asant' ettha na dissanti rattikhittā[1] yathā sarā.

V. 294. [1] B[r] anigho. Anīgha, Ct. = niddakkha: rather a-nyagha = anagha; but see Morris in J. P. T. Soc. 1891—93 p. 41. V. 295. The meaning of veyyaggha is still very doubtful. See the remarks of Max Müller on vv. 294—95 in his translation. Cfr. Manu XI, 251. VIII, 380. Hopkins, Castes p. 107.

negligitur, (quod) rursus non faciendum (id) agitur; insolentium, socordium, horum crescunt cupiditates.
293. Quorum vero valde firma est semper corpus respiciens recordatio, quod non faciendum ii non persequuntur, quæ facienda semper agentes; recordantium
294. intelligentium intereunt cupiditates. Matre (et) patre occisis regibusque duobus militaribus, regno unacum eo pertinentibus devastato insons evadit brāhmanas.
295. Matre (et) patre occisis regibusque duobus brahmanicis, occiso viro errante quinto insons evadit brāh-
296. manas. Vigilantissime vigilant semper Gotamidæ auscultatores, quorum et interdiu et noctu semper
297. Buddham respiciens recordatio (est). Vigilantissime vigilant semper Gotamidæ auscultatores, quorum et interdiu et noctu semper legem respiciens recordatio
298. (est). Vigilantissime vigilant semper Gotamidæ auscultatores, quorum et interdiu et noctu semper
299. conventum respiciens recordatio (est). Vigilantissime vigilant semper Gotamidæ auscultatores, quorum et interdiu et noctu semper corpus respiciens recordatio
300. (est). Vigilantissime vigilant semper Gotamidæ auscultatores, quorum et interdiu et noctu mansuetu-
301. dine gaudens mens (est). Vigilantissime vigilant semper Gotamidæ auscultatores, quorum et interdiu
302. et noctu meditatione gaudens mens (est). Molestus pabbajitæ status difficilis delectatu (est), difficiles gestu oeconomiæ dolore (sunt) plenæ, dolore plena inæqualium consuetudo, dolori subjecti (sunt) via-

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V. 296. Cfr. S., Fr. p. 31. V. 300. Cfr. S., Fr. p. 32.
V. 302. [1] B[r] dukkhāsamāna- ɔ: dukkh' āsamāna-, cfr. v. 152.
V. 303. Cfr. S., Fr. p. 81. V. 304. [1] B[r] rattiṁ khittā.

305. Ekāsanaṁ ekaseyyaṁ eko caraṁ atandito
eko damayam attānaṁ vanante ramito siyā.

Pakiṇṇakavaggo ekavīsatimo.

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22. Nirayavagga.

306. Abhūtavādī nirayaṁ upeti
yo vâpi katvā na karomi-cāha[1],
ubho pi te pecca[2] samā bhavanti
nihīnakammā[3] manujā paraṭṭha.

307. Kāsāvakaṇṭhā bahavo pāpadhammā asaññatā,
pāpā pāpehi kammehi nirayan te upapajjare.

308. Seyyo ayoguḷo[1] bhutto tatto aggisikhūpamo
yañ ce bhuñjeyya dussīlo raṭṭhapiṇḍaṁ asaññato.

309. Cattāri ṭhānāni naro pamatto
āpajjatī[1] paradārūpasevī:
apuññalābhaṁ nanikāmaseyyaṁ[2]
nindaṁ tatīyaṁ[3] nirayaṁ catuttthaṁ.

310. Apuññalābho ca gatī ca pāpikā
bhītassa bhītāya ratī ca thokikā
rājā ca daṇḍaṁ garukaṁ paneti[1],
tasmā naro paradāraṁ na seve.

311. Kuso yathā duggahīto hatthaṁ evânukantati
sāmaññaṁ dupparāmaṭṭhaṁ nirayāy' upakaḍḍhati[1].

V. 305. Cfr. S. N. v. 708. V. 306. [1] C[k] C[c] S[k] karomīticāha. [2] B[r] pacca. [3] B[r] nihinna-. = Jāt. II p. 416. S. N. v. 661. Itivuttaka p. 42. Udāna p. 45. V. 307. = Vimaya III p. 90. Itivuttaka p. 43. Read: nirayaṁ upa-, or t' ūpa-?, cfr. vv. 126. 56. Dhp. 1855 p. 394. V. 308. [1] B[r] -guḷho. = Itivuttaka p. 43. 90. V. 309. [1] B[r] -ti. [2] C[c] na nikāma. [3] C[c] B[r]

tores, propterea neque viator sit (quisquam) neque
303. dolori subjectus sit. Fidei plenus, virtute præditus,
gloria et opibus instructus quamcunque regionem
304. invisit, hic ibidem honoratus (est). Longe probi fulgent
Himavantas velut mons; improbi hic non conspi-
305. ciuntur noctu emissæ sicut sagittæ. Sedem solitarium,
cubitum solitarium solitarius colens non segnis,
solitarius semet ipse domans in silva extrema de-
lectatus sit.

Cap. 22.

306. Falsiloquus inferos subit vel etiam qui (malo) facto
„non facio" ita dicit, ambo quidem illi morte obita
pares fiunt perniciosa facinora patrantes homines illic.
307. Humeros veste fulva cincti multi male morati, indo-
miti (sunt); mali ob mala facinora inferos illi adeunt.
308. Melior (est) globus ferri consumtus candens, ignis
flammæ similis, quam si vescatur impius regni cibo
309. indomitus. In quatuor status vir socors incidit alte-
rius uxorem appetens: injucundi adeptionem, cubitum
ingratum, vituperationem tertiam, tartarum quartum.
310. Et infortunium et (inferorum) via mala (ei evenit)
timidique cum timida (femina) gaudium brevissimum,
rex grave supplicium sumit, propterea vir alterius
311. uxorem ne appetat. Sicut gramen kusæ male pre-
hensum manum secat, (ita) communitas Samanarum

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tatiyaṁ. Apuññalābha = akusalalābha, Ct. V. 310. [1] C[b] C[c] S[k] paṇeti. V. 311. [1] C[k] C[c] -yāya upa-. = Saṁyutta I p. 49. Therag. p. 33.

312. Yaṁ kiñci saṭhilaṁ[1] kammaṁ
saṁkilitthañ ca yaṁ vataṁ
saṁkassaraṁ brahmacaryaṁ[2]
na taṁ hoti mahapphalaṁ.

313. Kayirañ ce kayirāth' enaṁ[1] daḷhaṁ enaṁ parakkame,
saṭhilo[2] hi paribbājo[3] bhiyyo ākirate rajaṁ.

314. Akataṁ dukkataṁ seyyo pacchā tapati dukkataṁ,
katañ ca sukataṁ seyyo yaṁ katvā nânutappati.

315. Nagaraṁ yathā paccantaṁ guttaṁ santarabāhiraṁ
evaṁ gopetha attānaṁ, khaṇo ve mā upaccagā[1],
khaṇātītā hi socanti nirayamhi samappitā.

316. Alajjitāye[1] lajjanti lajjitāye na lajjare
micchāditṭhīsamādānā sattā gacchanti duggatiṁ.

317. Abhaye bhayadassino bhaye câbhayadassino[1]
micchāditṭhisamādānā sattā gacchanti duggatiṁ.

318. Avajje vajjamatino vajje câvajjadassino[1]
micchāditṭhisamādānā sattā gacchanti duggatiṁ.

319. Vajjañ ca vajjato ñatvā avajjañ ca avajjato
sammāditṭhisamādānā sattā gacchanti suggatiṁ.

Nirayavaggo dvāvīsatimo.

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23. Nāgavagga.

320. Ahaṁ nāgo va saṁgāme cāpāto[1] patitaṁ saraṁ
ativākyaṁ titikkhissaṁ dussīlo hi bahujjano.

V. 312. [1] C[c] B[r] sithilaṁ. About saṭhila and saṁkassara cfr. v. 346, and see Kern, Verklarung p. 57. [2] MSS. and Edd. -cariyaṁ. V. 313. [1] C[k] S[k] kayirathenaṁ, C[c] kayirāthetaṁ, B[r] kayirāvenaṁ. [2] B[r] sithilo. [3] B[r] paribbajo. V. 315. [1] B[r] upajjhagā. = S. N. v. 333. Therag. p. 44. Cfr. S., Fr. p. 11. V. 316. [1] S[k] alajjitā ye - - lajjitā ye - -. Alajjitāye = alajjitabbe, Ct. V. 317. [1] C[k] S[k] ca abhaya-.

312. male suscepta ad inferos ducit. Quodvis remissum facinus impurumque quod(vis) opus, dubio animo plena vita religiosa (status brahmacārinis): hæc non
313. fiunt magno fructui. Faciendum si (quid est), perficiat (homo) id, firmiter id agat; remissus enim paribbājas (mendicus ambulans) magis spargit vitium.
314. Non factum perperam factum melius (est) postea urit perperam factum, et factum bene factum melius, quo
315. facto non uritur (homo). Arx velut in finibus sita, custodita, (munimentis) interioribus et exterioribus instructa, — sic custodiat semet ipse; ne momentum quidem prætereat, qui enim momentum amiserunt
316. moerent inferis traditi. Non pudendi quos pudet, pudendi quos non pudet, falsæ doctrinæ dediti ani-
317. mantes ad inferos vadunt. In non periculoso periculum conspicientes et in periculoso periculum non conspicientes falsæ doctrinæ dediti animantes ad in-
318. feros vadunt. In (eo, quod) non fugiendum (est), fugiendum opinantes et in (eo, quod) fugiendum (est), fugiendum non conspicientes falsæ doctrinæ dediti
319. animantes ad inferos vadunt. Fugiendumque fugiendum censentes et non fugiendum non fugiendum veræ doctrinæ dediti animantes in cælum vadunt.

Cap. 23.

320. Ego elephantus velut in certamine ex arcu emissam sagittam verba aspera perferam, impium enim vulgus.

Micchādiṭṭhi, cfr. v. 316, diṭṭhi pāpikā v. 164, and sammādiṭṭhi v. 319. V. 318. [1] C^k S^k ca avajja-, B^r vajje avajja-. V. 320. B^r cāpato; cfr. Dhp. 1855 p. 399. Ativākyaṁ titikkhissaṁ, cfr. Manu VI, 47: ativādaṁs titixeta. S., Fr. p. 84.

321. Dantaṁ nayanti samitiṁ dantaṁ rājâbhirūhati
danto seṭṭho manussesu yo 'tivākyaṁ titikkhati.

322. Varam[1] assatarā daṇtā ājānīyā ca[2] sindhavā
kuñjarā ca[2] mahānāgā, attadanto tato varaṁ.

323. Na hi etehi yānehi gaccheyya agataṁ disaṁ
yath' attanā[1] sudantena danto dantena gacchati.

324. Dhanapālako[1] nāma kuñjaro
kaṭukapabhedano[2] dunnivārayo[3]
baddho kabalaṁ[4] na bhuñjati,
sumarati nāgavanassa kuñjaro.

325. Middhī yadā hoti mahagghaso ca
niddāyitā samparivattasāyī
mahāvarāho va nivāpapuṭṭho
punappunaṁ gabbham upeti mando.

326. Idaṁ pure cittam acāri cārikaṁ
yenicchakaṁ yatthakāmaṁ yathāsukhaṁ
tad ajj' ahaṁ niggahessāmi[1] yoniso
hatthippabhinnaṁ viya aṁkusaggaho.

327. Appamādaratā hotha, sacittam anurakkhatha,
duggā uddharath' attānaṁ paṁke sanno[1] va kuñjaro.

328. Sace labhetha nipakaṁ sahāyaṁ
saddhiṁcaraṁ sādhuvihāri dhīraṁ[1]
abhibhuyya sabbāni parissayāni
careyya ten' attamano satīmā.

329. No ce lābetha nipakaṁ sahāyaṁ
saddhiṁcaraṁ sādhuvihāri dhīraṁ
rājā va raṭṭhaṁ vijitaṁ pahāya
eko care mātaṅg' araññe va nāgo[1].

V. 322. [1] B[r] vara, C[k] S[k] va. V. 323. [1] B[r] yathatthanā, C[c] S[k] yathāttanā; cfr. v. 160. S.·N. v. 508. Dhp. 1855 p. 400. V. 324. [1] B[r] dhanapālo. [2] C[k] C[c] S[k] kaṭukappa-, B[r] kaṭukabhe-dano. [3] so MSS. & Editions for dunnivāriyo? cfr. supra v. 33.

321. Domitum ducunt in coetum, domitum rex ascendit;
domitus optimus (est) inter homines, qui verba aspera
323. perfert. Præstantes (sunt) muli domiti, generosi
(equi) Sindhuici, magni elephanti kunjaræ; per se
328. domitus adhuc præstantior. Non enim his vehiculis
adire potest (quisquam) non aditam (Nibbāni) regio-
nem (eo modo), quo per se ipsum bene domitum,
324. domitus domitu (eo) pervenit. Dhanapālakas nomine
elephantus, acri succo præditus, vix coercendus, liga-
tus frustum non edit; memor est elephantorum silvæ
325. elephantus. Torpidus quando (quis) fit et pingue-
factus, somnolentus, sese volutans jacens, magnus
aper velut cibo sacrificali nutritus, iterum iterumque
326. uterum subit stolidus. Antea hæc cogitatio migrabat
migrationem ex arbitrio, quo voluit, sicut placuit,
eam nunc ego retinebo sapientiâ, elephantum furen-
327. tem velut rector. Strenuitate læti estote, cogitatio-
nem vestram custodite, e vix pervio (mundo) extra-
328. hite vosmet ipsi, in luto hærens velut elephantus. Si
obtinuerit (quis) prudentem socium, comitem probe
viventem sapientemque, omni calamitate superata
329. cum eo degat lætus, recordationis plenus. Si non
obtinuerit prudentem socium, comitem probe viven-
tem sapientemque, rex velut regnum occupatum re-

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[4] B[r] kaḍaḷaṁ. V. 325. = Therag. p. 4. V. 326. [1] B[r] niggaṇhissāmi. = Therag. p. 12. Yoniso, adv. from yoni, Abhidh. v. 153. V. 327. [1] S[k] satto. = Milinda p. 379. Duggā, Ct.: kilesaduggato, cfr. v. 414. S., Fr. p. 11 and p. 17. V. 328. [1] B[r] S[k] sādhuvihāridhīraṁ in one word; vv. 328—29. = Jāt. III p. 488. S. N. p. 7. Vinaya I p. 350. Parissaya from pari-si, see Glossary to S. N. Aliter Morris in J. P. T. Soc. 1893 p. 47. V. 329. [1] read: careyya, omitting eko? MSS. and Editions mātaṅgarañño.

330. Ekassa caritaṁ seyyo,
n' atthi bāle sahāyitā,
eko care na ca pāpāni kayirā[1]
appossukko[2] mātaṅg' araññe va nāgo.

331. Atthamhi jātamhi sukhā sahāyā
tuṭṭhī sukhā yā itarītarena,
puññaṁ sukhaṁ jīvitasaṁkhayamhi,
sabbassa dukkhassa sukhaṁ pahānaṁ.

332. Sukhā matteyyatā loke atho petteyyatā sukhā,
sukhā sāmaññatā loke atho brahmaññatā sukhā.

333. Sukhaṁ yāvajarā sīlaṁ sukhā saddhā patiṭṭhitā
sukho paññāya[1] paṭilābho pāpān' akaraṇaṁ[2] sukhaṁ.

Nāgavaggo tevīsatimo.

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24. Taṇhāvagga.

334. Manujassa pamattacārino
taṇhā vaḍḍhati māluvā viya,
so palavatī hurāhuraṁ
phalam icchaṁ va vanasmi[1] vānaro.

335. Yaṁ esā sahatī[1] jammī taṇhā loke visattikā[2]
sokā tassa pavaḍḍhanti abhivaḍḍhaṁ[3] va bīraṇaṁ.

336. Yo c' etaṁ[1] sahatī jammiṁ taṇhaṁ loke duraccayaṁ
sokā tamhā papatanti udabindu va pokkharā.

337. Taṁ vo vadāmi bhaddaṁ vo yāvant' ettha samāgatā
taṇhāya mūlaṁ khanatha[1] usīrattho va bīraṇaṁ
mā vo naḷaṁ[2] va soto va Māro bhañji punappunaṁ.

V. 330. [1] MSS. & Editions kayirā. [2] read: appiccho? Cfr. supra v. 61. V. 331. [1] Atthamhi jātamhi, Ct. kicce uppanne. V.333. [1] read: paññā? [2] B[r] pāpānamakaraṁ, C[k] C[c] pāpānam akaraṇaṁ, S[k] -naṁ aka-. V. 334. [1] C[k] C[c] S[k] vanas-

linquens, solitarius agat mātangas in silva velut ele-
330. phantus. Solitarii vita melior: non est penes stultum sodalitas; solitarius agat neve mala patret pauca desideria habens mātangas in silva velut elephantus.
331. Negotio exorto suaves (sunt) sodales, gaudium suave quod mutuum, bonum (facinus) suave in vitæ ex-
332. stinctione, omnis doloris relictio suavis. Suave (est) munus matris in mundo, item munus patris suave, suave munus samanæ in mundo, item munus brah-
333. manæ suave. Suavis (est) in senectute virtus, suavis fides firma, suavis intellectus adeptio, mala non facere suave.

Cap. 24.

334. Hominis socorditer viventis libido increscit māluva velut; is currit huc et illuc fructum desiderans sicut
335. in silva simia. Quem illa superat sæva libido in mundo extensa, dolores ejus augentur, sese adaugens
336. velut (gramen) bīranum. Qui vero illam superat sævam libidinem in mundo vix vincendam, dolores
337. ab eo decidunt gutta velut de loto. Ideo (hoc) dico salutare vobis, quotquot hic congressi: libidinis radicem eruite usīram petens velut bīranum, ne vos, arundinem velut flumen, Māras frangat iterum ite-
338. rumque. Sicut, radice salva (et) firma, arbor tonsa etiam

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miṁ. Māluvā, cfr. v. 162. V. 335. [1] B[r] -te. [2] B[r] vuḍḍhaṁ, C[c] vaṭṭaṁ. Visattikā, cfr. Glossary to S. N. Cfr. v. 180. V. 336. [1] C[k] vetaṁ, S[k] ve taṁ. V. 337. [1] C[k] C[c] S[k] khaṇatha. [2] C[c] S[k] nalaṁ. Khan, cfr. v. 247. Taṁ etc., cfr. Jāt. III $\frac{387}{21}$ Verses 334—37 = Therag. p. 43—44. Cfr. S., Fr. p. 18.

338. Yathâpi mūle anupaddave daḷhe[1]
chinno pi rukkho punar eva rūhati
evam pi taṇhānusaye anūhate
nibbattati dukkham idaṁ punappunaṁ

339. Yassa chattiṁsatī sotā[1] manāpassavanā[2] bḥusā
vābā[3] vahanti duddiṭṭhaṁ saṁkappā rāganissitā

340. Savanti sabbadā[1] sotā latā ubbhijja[2] tiṭṭhati
taṁ ca disvā lataṁ jātaṁ mūlaṁ paññāya chindatha.

341. Saritāni sinehitāni ca somanassāni bhavanti[1] jantuno
te sātasitā sukhesino te ve jātijarūpagā narā.

342. Tasiṇāya[1] purakkhatā[2] pajā
parisappanti[3] saso va bādhito,
saññojanasaṅgasattakā[4]
dukkham upenti punappunaṁ cirāya[5].

343. Tasiṇāya[1] purakkhatā[2] pajā
parisappanti[3] saso va bādhito,
tasmā tasiṇaṁ[4] vinodaye
bhikkhu akaṁkha[5] virāgam attano.

344. Yo nibbanatho[1] vanādhimutto
vanamutto vanam eva dhāvati
taṁ puggalam eva passatha:
mutto bandhanam eva dhāvati.

345. Na taṁ daḷhaṁ[1] bandhanam āhu dhīrā
yad āyasaṁ dārujaṁ pabbajañ ca
sārattarattā maṇikuṇḍalesu
puttesu dāresu ca yā apekhā[2],

V. 338. [1] C[k] daḷho. Anusaya, see Childers, Anūhata, cfr. v. 250. Samūhanitvā, Majjhima I $\frac{47}{23}$. Glossary to S. N. p. 115. V. 339. [1] C[c] -ti sotā. [2] B[r] -pasavanā. [3] B[r] mahā. V. 340. [1] B[r] -dhi. [2] B[r] ubbijja. Savanti = S. N. v. 1034. Ct.: taṇhā-sotā. V. 341. [1] B[r] honti. V. 342. [1] C[c] tasināya. [2] B[r] -itā. [3] B[r] -sabbanti. [4] C[k] C[c] S[k] -sattā. [5] read: ciraṁ? V. 343. [1] C[c]

denuo crescit, ita etiam libidinis studio non exstir-
339. pato revertitur dolor hic iterum iterumque. Cui tri-
ginta sex fluminibus diffluentes ad jucunda ferentes
sunt undæ (cupiditatis) validæ, (eum) vehunt male
340. edoctum studia amores petentia. Fluunt ubique
(cupiditatis) flumina, planta serpens (velut) pullulans
stat (cupiditas), eam vero plantam ortam videntes
341. radicem prudentiâ scindite. Ruentia et libidinosa
gaudia fiunt viri (cupiditati subjecti), illi voluptates
petentes et gaudia exoptantes, illi certe generationem
342. senectutemque subeunt viri. Cupiditatem subsequentes
homines serpunt lepus velut (a venatore) pressus;
ligamentis et vinculis vincti dolorem subeunt iterum
343. iterumque diu. Cupiditatem subsequentes homines
serpunt lepus velut (a venatore) pressus, propterea
cupiditatem dispellat mendicus exoptans suam ipsius
344. a cupidine vacuitatem. Qui a cupidine vacuus in
cupidinem incensus cupidine liberatus in cupidinem
ipsam incurrit, illum quidem virum contemplamini,
345. solutus in vinculum incurrit. Non id firmum vin-
culum dicunt sapientes, quod ferreum, ligneum gra-
mineumque; vehementissimum gemmarum annulo-
rumque, filiorum et uxorum quod (est) desiderium,
346. hoc firmum vinculum dicunt sapientes, detrahens,
laxum, vix dissolubile; hoc scisso ambulant de-
siderii expertes voluptatibus et gaudiis relictis.

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tasināya. [2] B^r -itā. [3] B^r -sabbanti. [4] C^c tasinaṁ. [5] C^c ākaṁkhī, B^r ākaṅkhanto, omitting bhikkhu. V. 344. [1] C$^{\lambda 8}$ nibbanato, C^{k2} nibbānato, C^c nibbaṇato, B^r nibbānatho. Cfr. v. 283. S., Fr. p. 68. V. 345. [1] C^c na taṁ daḷha, B^r daḷhaṁ na taṁ. [2] B^r apekkhā. = Jāt. II p. 140. Saṁyutta I p. 77. S. N. v. 38. Pabbajatiṇa, Jāt. II $\frac{141}{8}$, cfr. S. parpa, parpaṭa, barbaṭu?

346. Etaṁ daḷhaṁ bandhanam āhu dhīrā
ohārinaṁ sithilaṁ[1] duppamuñcaṁ
etam pi chetvāna paribbajanti
anapekhino[2] kāmasukhaṁ pahāya.

347. Ye rāgarattânupatanti sotaṁ
sayaṁkataṁ makkaṭako va jālaṁ
etam pi chetvāna vajanti dhīrā
anapekhino[1] sabbadukkhaṁ pahāya.

348. Muñca pure muñca pacchato
majjhe muñca bhavassa pāragū,
sabbattha vimuttamānaso
na punañ[1] jātijaraṁ upehisi.

349. Vitakkapamathitassa jantuno
tibbarāgassa subhānupassino
bhiyyo taṇhā pavaḍḍhati,
esa kho[1] daḷhaṁ karoti bandhanaṁ.

350. Vitakkūpasame ca yo rato
asubhaṁ bhāvayatī sadāsato
esa kho viyantikāhitī[1]
esa-cchecchati Mārabandhanaṁ.

351. Niṭṭhaṅgato[1] asantāsī vītataṇho anaṅgaṇo[2]
acchidda[3] bhavasallāni antimo 'yaṁ[4] samussayo.

352. Vītataṇho anādāno niruttipadakovido
akkharānaṁ sannipātaṁ jaññā pubbāparāni[1] ca
sa ve antimasārīro[2] mahāpañño [mahāpuriso] ti vuccati.

353. Sabbābhibhū sabbavidū 'ham asmi
sabbesu dhammesu anūpalitto

V. 346. [1] B[r] sīthila, cfr. v. 312. [2] B[r] napekkhino. Oharinan ti ākaḍḍhitvā catusu apāyesu patanato avaharati heṭṭhā haratîti, Ct. V. 347. [1] B[r] napekkhino. = Par. Dīp. V p. 128. Mabel Bode, Women Leaders in J. R. A. Soc. 1893 p. 528. S., Fr. p. 102. V. 348. [1] C[c] B[r] puna, cfr. v. 421. S., Fr. p. 98. V. 349. [1]

347. Qui cupidinj dediti (sunt, hi desiderii) flumen sequuntur ab ipsis factum, araneus velut rete; hoc (vinculo) scisso ambulant sapientes desiderii expertes
348. omni dolore relicto. Mitte (quæ) ante, mitte (quæ) posthac, (quæ) in medio (jacent) mitte, mundum transiens, omni ex parte liberatam mentem possidens non iterum genituram et senectutem subibis.
349. Deliberatione agitati hominis, vehementi cupidine capti, jucunda spectantis, magis libido augetur, is
350. certe firmum facit vinculum. Qui vero deliberationis sedatione delectatus injucundis studet semper recordatione præditus, is certe (libidinem) removebit, is
351. rescindet Māræ vinculum. Consummationem consecutus, non trepidus, libidinis et culpæ expers abscidit
352. mundi dolores; ultimum hoc (ei est) corpus. Libidinis et cupiditatis expers, niruttis vocabulorum peritus (et qui) litterarum congeriem cognovit, priores (litteras) posterioresque, is certe ultimum corpus habens
353. admodum sapiens vocatur. Omnia vincens, omnium gnarus ego sum, omnibus conditionibus non adhærens, omnia relinquens, in libidinis exstinctione solutus, ipse intelligens quemnam (magistrum meum) mon-
354. strem? Omne donum religionis donum vincit, omnem dulcedinem religionis dulcedo vincit, omne gaudium religionis gaudium vincit, libidinis exstinctio omnem

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B^{r} omits kho. V. 350. [1] C^{k} C^{c} S^{k} vyanti-, B^{r} eso kho byanti-. = Milinda p. 391. V. 351. [1] S^{k} niṭṭhaṁ gato. [2] C^{c} anāṅgano. [3] B^{r} acchindi, C^{c} ucchijja. [4] B^{r} antimāyaṁ o: antim' āyaṁ. Samussaya = samuccaya, cfr. note in Dhp. 1855 p. 312. Abhidh. v. 1099. V. 352. [1] C^{k} C^{c} S^{k} pubba-. [2] B^{r} -saṙiro. V. 353. = Vinaya I p. 8. Majjhima I p. 171. Saṁyutta II p. 284. S. N. v. 211. Mahāvastu III p. 326. Vidu = Ved. vidus=vidvas.

sabbañjaho taṇhakkhaye vimutto
sayaṁ abhiññāya kam uddiseyyaṁ.

354. Sabbadānaṁ dhammadānaṁ jināti,
sabbaṁ rasaṁ dhammaraso jināti,
sabbaṁ ratiṁ dhammaratī[1] jināti,
taṇhakkhayo sabbadukkhaṁ[2] jināti.

355. Hananti bhogā dummedhaṁ no ce pāraṅgavesino,
bhogataṇhāya dummedho hanti aññe va attanaṁ.

356. Tiṇadosāni khettāni, rāgadosā ayaṁ pajā,
tasmā hi vītarāgesu dinnaṁ hoti mahapphalaṁ.

357. Tiṇadosāni khettāni, dosadosā ayaṁ pajā,
tasmā hi vītadosesu dinnaṁ hoti mahapphalaṁ.

358. Tiṇadosāni khettāni, mohadosā ayaṁ pajā,
tasmā hi vītamohesu dinnaṁ hoti mahapphalaṁ.

359. Tiṇadosāni khettāni, icchādosā ayaṁ pajā,
tasmā hi vigaticchesu dinnaṁ hoti mahapphalaṁ.

Taṇhāvaggo catuvīsatimo.

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25. Bhikkhuvagga.

360. Cakkhunā saṁvaro sādhu, sādhu sotena saṁvaro,
ghāṇena saṁvaro sādhu, sādhu jivhāya saṁvaro.

361. Kāyena saṁvaro sādhu, sādhu vācāya saṁvaro,
manasā saṁvaro sādhu, sādhu sabbattha saṁvaro,
sabbattha saṁvuto bhikkhu sabbadukkhā pamuccati.

362. Hatthasaññato pādasaññato
vācāya saññato saññatuttamo,
ajjhattarato samāhito
eko santusito tam āhu bhikkhuṁ.

V. 354. [1] B^r -ratiṁ. [2] B^r -dukkhaṁ. V. 355. Cfr. v. 66 supra. V. 360—61, Cfr. Mahāvastu III p. 423. V. 361. Cfr. Saṁyutta I p. 73. S., Fr. p. 40. After v. 361 B^r inserts the following stanza:

355. dolorem vincit. Occidunt opes insipientem, non si (qui forte) ulteriorem ripam quærunt; ob opum cupiditatem insipiens occidit tanquam alios semet ipsum.
356. Herbis vitiantur agri, cupidine vitiatur hoc vulgus, ideo scilicet cupidinis expertibus donum (oblatum)
357. fit magno fructui. Herbis vitiantur agri, odio vitiatur hoc vulgus, ideo scilicet odii expertibus donum
358. (oblatum) fit magno fructui. Herbis vitiantur agri, perturbatione (animi) vitiatur hoc vulgus, ideo scilicet perturbationis expertibus donum (oblatum) fit magno
359. fructui. Herbis vitiantur agri, desiderio vitiatur hoc vulgus, ideo scilicet desiderii expertibus donum (oblatum) fit magno fructui.

Cap. 25.

360. Oculi continentia salutaris (est), salutaris auris continentia, nasi continentia salutaris (est), salutaris
361. linguæ continentia. Corporis continentia salutaris (est), salutaris sermonis continentia, mentis continentia salutaris (est), salutaris omnibus in rebus continentia; omnibus in rebus se continens bhikkhus (mendicus)
362. omni dolore liberatur. (Qui) manu moderatus, pede moderatus, sermone moderatus, moderatorum optimus, animo intimo delectatus, compositus, solitarius gau-
363. dens, eum appellant bhikkhum. Qui bhikkhus ore moderatus, sapienter loquens, non tumidus, sensum

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» Tiṇadosāni khettāni taṇhādosā ayaṁ pajā
tasmā hi vītataṇhesu dinnaṁ hoti mahapphalaṁ.

V. 362. Ajjhattarata = adhyātmarata, cfr. Manu VI, 49.

363. Yo mukhasaññato bhikkhu mantabhāṇī anuddhato[1]
atthaṁ dhammañ ca dīpeti madhuraṁ tassa bhāsitaṁ.

364. Dhammārāmo[1] dhammarato
dhammaṁ anuvicintayaṁ
dhammaṁ anussaraṁ bhikkhu
saddhammā na parihāyati.

365. Salābhaṁ nâtimaññeyya nâññesaṁ pihayaṁ care.
aññesaṁ pihayaṁ bhikkhu samādhiṁ nâdhigacchati.

366. Appalābho pi ce bhikkhu salābhaṁ nâtimaññati
taṁ ve devā pasaṁsanti suddhājīviṁ[1] atanditaṁ.

367. Sabbaso nāmarūpasmiṁ yassa n' atthi mamāyitaṁ
asatā ca na socati sa ve bhikkhū 'ti vuccati.

368. Mettāvihārī yo[1] bhikkhu pasanno Buddhasāsane
adhigacche padaṁ santaṁ saṁkhārūpasamaṁ sukhaṁ.

369. Siñca bhikkhu imaṁ nāvaṁ, sittā te lahum essati.
chetvā rāgañ ca dosañ ca tato nibbānam ehisi.

370. Pañca chinde pañca jahe pañca vuttaribhāvaye,
pañcasaṅgātiyo bhikkhu oghatiṇṇo 'ti vuccati.

371. Jhāya bhikkhu mā ca pāmado[1]
mā te kāmaguṇe bhamassu[2] cittaṁ,
mā lohaguḷaṁ gilī pamatto,
mā kandī[3] 'dukkham idan' ti ḍayhamāno[4].

372. N' atthi jhānaṁ[1] apaññassa paññā n' atthi ajhāyato[2]
yamhi jhānañ ca paññā[3] ca sa ve nibbānasantike.

V. 363. [1] Cfr. S. N. v. 850. Mantā = paññā, Abhidh. v. 979. V. 364. [1] Br dhammarāmo. Cfr. S. N. v. 327. V. 365. Cfr. S., Fr. p. 47. V. 366. [1] Br -jīvim. V. 367. Cfr. S. N. vv. 950. 861. 1100. S., Fr. p. 56. V. 368. [1] Ce Br -hāriyo. Cfr. 381. Cfr. S., Fr. p. 52. V. 369. Cfr. Mahāvastu III p. 421. S., Fr. p. 55. V. 370. Cfr. Therag. p. 3. 65. S., Fr. p. 56. Vuttaribhāvaye ti uddhambhāgiyasaṁyojanānaṁ pahānatthāya saddhādīni pañcindriyāni uttariṁ bhāveyya, Ct.

(sermonis) et religionem illustrat. dulcis (est) ejus
364. oratio. Cui religio hortulus. religione gaudens,
religionem reputans. religionem recordatus bhikkhus
365. vera religione non excidit. Suum ipsius lucrum ne
nimis magni æstimet, ne aliis invidens agat; aliis
invidens bhikkhus meditationem non adipiscitur.
366. Paululum modo lucratus si bhikkhus lucrum suum
non nimis magni æstimat, eum sane dii celebrant
367. puram vitam degentem, non segnem. Omnino speciei
propriæ cui non est studium neque vanis moeret,
368. is certe bhikkhus dicitur. Benevole vivens bhikkhus,
Buddhæ præceptis sedatus, adit locum tranquillum,
369. naturarum (saṁkhārā) sedationem, gaudium. Exhauri,
bhikkhus, hanc navem, exhausta tibi cito procedet,
cupidine et odio rescissis dein Nibbānum adibis.
370. Quinque (vincula) scindat bhikkhus, quinque (vin-
cula) relinquat, quinque (sensus) magnopere colat,
quinque vincula qui superavit bhikkhus oghatinnas
371. (flumen transgressus) dicitur. Meditare, bhikkhus,
neve socors sis, ne tuam ad res jucundas cogita-
tionem vagari siveris, ne globum ferreum devores
socors, ne ulules: „dolor hic (est)", sic ustus (in
372. tartaro). Non est meditatio non intelligentis, intel-
lectus non est non meditantis; in quo et meditatio et

V. 371. [1] All MSS. & Editions pamādo; cfr. Jāt. IV p. 422, āsado Jāt. I $\frac{414}{5}$. = pramadi, S., Fr. p. 54. [2] B^r ramassu C^{k1-3} S^k and C.tator bhavassu. The C.tator understands this as a 3^d person which cannot be right. On the other hand there is a difficulty in taking bhamassu in a transitive sense; but mark: bhameṁsu cita in the MS. Kharoṣṭhi, S., Fr. p. 54. [3] B^r kandi. [4] B^r da-. V. 372. [1] B^r jhānam. [2] B^r ajhāyino. [3] C^k C^c S^k paññaṁ. Cfr. S., Fr. p. 45.

373. Suññāgāraṁ paviṭṭhassa santacittassa bhikkhuno
amānusī ratī[1] hoti sammā[2] dhammaṁ vipassato.
374. Yato yato sammasati khandhānaṁ udayavyayaṁ[1]
labhatī pītipāmojjaṁ amataṁ taṁ[2] vijānataṁ.
375. Tatrâyam ādi bhavati idha paññassa bhikkhuno:
indriyaguttī santuṭṭhī pātimokkhe ca saṁvaro[1],
mitte bhajassu kalyāṇe suddhājīve atandite.
376. Paṭisanthāravutt' assa[1] ācārakusalo siyā,
tato pāmojjabahulo dukkhass' antaṁ karissati.
377. Vassikā viya pupphāni maddavāni[1] pamuñcati
evaṁ rāgañ ca dosañ ca vippamuñcetha bhikkhavo.
378. Santakāyo santavāco santavā susamāhito
vantalokāmiso bhikkhu upasanto ti vuccati.
379. Attanā coday' attānaṁ paṭimāse attam attanā[1],
so attagutto satimā sukhaṁ bhikkhu vihāhisi.
380. Attā hi attano nātho attā hi attano gati,
tasmā saññāmay' attānaṁ[1] assaṁ bhadraṁ va vāṇijo.
381. Pāmojjabahulo bhikkhu pasanno Buddhasāsane
adhigacche padaṁ santaṁ saṁkhārūpasamaṁ sukhaṁ.
382. Yo have daharo bhikkhu yuñjate[1] Buddhasāsane
so 'maṁ[2] lokaṁ pabhāseti abbhā mutto va candimā.

Bhikkhuvaggo pañcavīsatimo.

V. 373. [1] B[r] rati. [2] B[r] samma. V. 374. [1] B[r] S[k] udayabbayaṁ. [2] B[r] amatantaṁ. Pāmojja would in Sanscrit be prāmaudya. Cfr. S., Fr. p. 40. V. 375. [1] cfr. v. 185. S., Fr. p. 45. V. 376. [1] C[c] -vuttissa, B[r] paṭisandhāvutyassa, S[k] patisanthāravuttyassa. V. 377. [1] B[r] paḷavāni? V. 379. [1] C[c] attano, B[r] paṭimaṁsetha attanā, S[k] paṭimāsettaṁ attanā. Paṭimāse ti attanā va parivimaṁse, Ct. Cfr. S., Fr. p. 46. V. 380. [1] C[c] S[k] saññā-

intellectus, is'sanĕ in Nibbāni propinquitate (versatur).
371. Vacuam domum ingresso, sedata cogitatione prædito
bhikkhui divina voluptas fit plane religionem perspi-
374. cienti. Simulac consideravit elementorum (khandhā)
ortum et interitum, adipiscitur gaudium et volup-
375. tatem, immortalitatem illam intelligentium; hujus
rei hoc exordium fit hic intelligentis bhikkhûs: sen-
suum custodia, animus contentus et secundum præ-
scripta (quæ liberationem spectant) continentia;
amicos colas probos, puram vitam degentes, impi-
376. gros; vitam familiarem agat, morum gnarus sit, tum
377. gaudio abundans doloris finem faciet. Vassika sicut
flores flaccidos dimittit, ita et cupidinem et odium
378. dimittite, o bhikkhus. Corpore sedatus, sermone se-
datus, (mente) sedatus, bene compositus, qui cupi-
379. ditates mundi exspuit bhikkhus sedatus vocatur. Per
te incita te ipse, explores te (ipse) per te, talis tu
per te custoditus, recordatione præditus, læte, o
380. bhikkhus, vitam ages. Quisque enim sui (est) do-
minus, quisque enim suum refugium; ideo cohibe te
381. ipsum, equum generosum velut mercator. Gaudio
abundans bhikkhus, sedatus Buddhæ præceptis, adit
locum tranquillum, naturarum (saṁkhārā) sedationem,
382. gaudium. Qui utique juvenis bhikkhus applicat se
ad Buddhæ præcepta, is hunc mundum collustrat
nube liberata velut luna.

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mayattānaṁ, B^{r} saṁyamamattānaṁ. Cfr. Mahābh. I, 2961. V. 381. Cfr. v. 368. Therag. p. 3. S., Fr. p. 53. V. 382. [1] C^{c} B^{r} S^{k} -ti. [2] C^{k} C^{c} S^{k} so imaṁ, cfr. vv. 172—73. = Therag. p. 81.

26. Brāhmaṇavagga*.

383. Chinda sotaṁ parakkamma[1], kāme panuda brāhmaṇa,
saṁkhārānaṁ khayaṁ ñatvā akataññū si brāhmaṇa[2].

384. Yadā dvayesu dhammesu pāragū hoti brāhmaṇo
ath' assa sabbe[1] saṁyogā atthaṁ gaccharti jānato.

385. Yassa pāraṁ apāraṁ vā pārāpāraṁ na vijjati
vītaddaraṁ visaññuttaṁ tam ahaṁ brūmi brāhmaṇaṁ.

386. Jhāyiṁ virajam āsīnaṁ[1] katakiccaṁ anāsavaṁ
uttamatthaṁ[2] anuppattaṁ tam ahaṁ brūmi brāhmaṇaṁ.

387. Divā tapati ādicco, rattiṁ[1] ābhāti candimā.
sannaddho khatyo[2] tapati, jhāyī tapati brāhmaṇo,
atha sabbam ahorattiṁ Buddho tapati tejasā.

388. Bāhitapāpo ti brāhmaṇo
samacaryā[1] samaṇo ti vuccati,
pabbājayam attano[2] malaṁ
tasmā pabbajito ti vuccati.

389. Na brāhmaṇassa hareyya[1];
nâssa[2] muñcetha brāhmaṇo,
dhī[3] brāhmaṇassa hantāraṁ,
tato dhī y' assa[4] muñcati.

390. Na brāhmaṇass' etad akinci seyyo
yadā nisedho manaso piyehi,
yato yato himsamano nivattati
tato tato sammati-m-eva dukkhaṁ.

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* Cfr. Mahābh. III, 17392. XII, 8925 following. V. 383. [1] B[r] parakkama. [2] B[r] brah- throughout. Cfr. Saṁyutta I p. 49. V. 384. [1] B[r] sabba. V. 385. Visaññutta, cfr. vv. 397. 402. 410. 417. Vītaddara, cfr. niddara v. 205. V. 386. [1] B[r] āsinaṁ. [2] B[r] -aṁ. Ct.: vane ekakam āsīnaṁ. Cfr. S., Fr. p. 38. V. 387. [1] B[r] rattiṁ. [2] MSS. & Editions khattiyo, but cfr. ratyā = rattiyā, S. N. v. 710. Cfr. Saṁyutta I p. 15. S., Fr. p. 39. V. 388. [1] MSS. & Editions -cariyā. [2] C[k] C[c] pabbāja-

Cap. 26.

383. Exstingue (cupiditatis) flumen connitendo. cupiditates propelle, o brāhmana; naturarum (saṁkhārā) interitu perspecto increatum (Nibbānum) novisti. o
384. brāhmana. Quando duabus in rebus ripam ulteriorem attingit brāhmanas. tum omnia ejus vincula
385. intereunt intelligentis. Cui ulterius vel citerius utrumque non invenitur, terroris expertem, solutum,
386. eum ego dico brāhmanam. Meditabundum, vitii expertem (solitarium) sedentem. negotio functum, cupidinibus vacuum, summam rem adeptum. eum
387. ego dico brāhmanam. Die ardet sol, noctu fulget luna, armatus miles ardet. meditabundus ardet brāhmanas, at omnes dies noctesque Buddhas ardet
388. claritate. Qui malum alienavit brāhmanas (dicitur); ob vitam sedatam samanas dicitur; dimittens suum
389. ipsius vitium, ideo pabbajitas dicitur. Ne (quis) brāhmanæ vim inferat, ne in illum se mittat brāhmanas; væ ei, qui brāhmanam cædit, dein væ (ei),
390. qui in illum se mittit. Non brāhmanæ hoc paulo melius, quando retentio (fit) mentis a jucundis; quo ex tempore violenta mens desinit, inde usque sedatur
391. utique dolor. Cui corpore, sermone, mente non est malefactum, domitum (his) tribus nominibus. eum
392. ego dico brāhmanam. A quo religionem cognoverit (quis) a persapientibus traditam, assidue eum ve-
393. neretur ignem sanctum velut brāhmanas. Non ca-

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yattano. Ct.: = samacariyā ti sabbākusalāni sametvā caraṇo (-ṇā?), tasmā ti bāhitapāpatāya brāhmaṇo akusalāni sametvā caraṇena samaṇo ti vuccati. V. 389. [1] so B^r; C^{k2-3} C^c S^k pahareyya, so also the Commentator. [2] B^r nassa. [3] S^k dhi. [4] C^c adds na. V. 390. Himsamano, Ct.: kodhamano.

391. Yassa kāyena vācāya manasā[a] n' atthi dukkataṁ[b]
saṁvutaṁ tīhi ṭhānehi tam ahaṁ brūmi brāhmaṇaṁ.

392. Yamhā dhammaṁ vijāneyya
Sammāsambuddhadesitaṁ
sakkaccaṁ taṁ namasseyya
aggihuttaṁ va brāhmaṇo.

393. Na jaṭāhi na gottena[1]
na jaccā[2] hoti brāhmaṇo,
yamhi saccañ ca dhammo ca
so sukhī[3] so ca brāhmaṇo.

394. Kin te jaṭāhi dummedha, kin te ajinasāṭiyā,
abbhantaran[1] te gahanaṁ[2], bāhiraṁ parimajjasi.

395. Paṁsukūladharaṁ jantuṁ
kisaṁ[1] dhamanisanthataṁ
ekaṁ vanasmiṁ[2] jhāyantaṁ
tam ahaṁ brūmi brāhmaṇaṁ.

396. Na câhaṁ[1] brāhmaṇaṁ brūmi
yonijaṁ mattisambhavaṁ
bhovādi nāma so hoti
sa ve[2] hoti sakiñcano,
akiñcanaṁ anādānaṁ
tam ahaṁ brūmi brāhmaṇaṁ.

397. Saṁbbasaṁyojanaṁ chetvā yo ve na paritassati
saṅgātigaṁ visaṁyuttaṁ tam ahaṁ brūmi brāhmaṇaṁ.

398. Chetvā nandhiṁ[1] varattañ ca
sandānaṁ[2] sahanukkamaṁ
ukkhittapaḷighaṁ buddhaṁ
tam ahaṁ brūmi brāhmaṇaṁ.

V. 391. [1] B[r] manassa. [2] B[r] dukkaṭaṁ. Compare Mahābh. XII, 8925 etc. V. 393. [1] C[k] S[k] gottehi. [2] C[k] S[k] jacco. [3] C[c] S[k] sucī. Cfr. Udāna p. 6_{22}. V. 394. [1] B[r] -re. [2] C[c] B[r] S[k] gahaṇaṁ. = Jāt. I p. 481. III p. 85. Cfr. Luc. XI, 39. V. 395.

pillis religatis, non gente, non genitura (homo) fit brāh-
manas; in quo (vero) et veritas et pietas, is beatus is-
394. que brāhmanas. Quid tibi cum capillis religatis, stulte?
quid tibi cum amictu ex pellibus facto? interna tua
395. impervia (sunt), externa terges. Sordidam vestem
gestantem hominem, macrum, venis consitum solita-
rium in silva meditantem, eum ego dico brāhmanam.
396. Non ego brāhmanam dico utero natum, matre brah-
manica oriundum, bhovādis (vociferator) nempe is fit,
is quidem fit opulentus; inopem, cupiditatis exper-
397. tem, eum ego dico brāhmanam. Omni ligamento
scisso qui non contremit, vincula qui superavit, solu-
398. tum, eum ego dico brāhmanaṁ. Scissis loris et
corrigiis (et) funibus cum comitatu, claustra (inscien-
tiæ) qui excussit, sapientem, eum ego dico brāh-
399. manam. Objurgationem et cædem et vinculum in-
sons qui fert, patientiæ robore instructum (et hoc) robur
exercitum habentem, eum ego dico brāhmanam.
400. Non iracundum, piis operibus ornatum, virtute in-
structum, ab affectibus vacuum, domitum, ultimo
401. corpore indutum, eum ego dico brāhmanam. Aqua
in fólio loti velut, in sagittæ cuspide velut granum
sinapis qui non inhæret libidinibus, eum ego dico
402. brāhmanam. Qui doloris sui cognoscit hic interitum,
onus qui deposuit, solutum, eum ego dico brāh-
403. manam. Alta intelligentia præditum, sapientem, (quæ
sit) via et (quæ) non (sit) via gnarum, summam rem
404. adeptum, eum ego dico brāhmanam. Non utentem

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[1] S[k] kisan. [2] B[r] vanamhi. V. 396. [1] C[k] C[c] S[k] vāhaṁ. [2] B[r] ce. V. 396 following = Suttanipāta v. 620 etc. V. 398. [1] C[c] B[r] S[k] nandiṁ. [2] B[r] sandanaṁ, C[c] sandāmaṁ. Sahanukkamaṁ = anusāyānukkamasahitaṁ, Ct.

399. Akkosaṁ vadhabandhañ ca aduṭṭho yo titikkhati
khantībalaṁ balānīkaṁ tam ahaṁ brūmi brāhmaṇaṁ.
400. Akkodhanaṁ[1] vatavantaṁ sīlavantaṁ anussutaṁ
dantaṁ antimasārīraṁ tam ahaṁ brūmi brāhmaṇaṁ.
401. Vāri pokkharapatte va āragge-r-iva sāsapo
yo na lippati kāmesu tam ahaṁ brūmi brāhmaṇaṁ.
402. Yo dukkhassa pajānāti
idh' eva khayaṁ attano
pannabhāraṁ visaññuttaṁ[1]
tam ahaṁ brūmi brāhmaṇaṁ.
403. Gambhīrapaññaṁ medhāviṁ
maggāmaggassa kovidaṁ
uttamatthaṁ[1] anuppattaṁ
tam ahaṁ brūmi brāhmaṇaṁ.
404. Asaṁsaṭṭhaṁ gahaṭṭhehi anāgārehi c' ūbhayaṁ
anokasāriṁ[1] apicchaṁ tam —
405. Nidhāya daṇḍaṁ bhūtesu tasesu thāvaresu ca
yo na hanti na ghāteti tam —
406. Aviruddhaṁ viruddhesu attadaṇḍesu nibbutaṁ
sādānesu anādānaṁ tam —
407. Yassa rāgo ca doso ca māno makkho ca pātito
sāsapo-r-iva āraggā tam —
408. Akakkasaṁ viññāpaniṁ[1] giraṁ saccaṁ udīraye
yāya nâbhisaje kañci[2] tam —
409. Yo 'dha dīghaṁ va[1] rassaṁ vā aṇuṁthūlaṁ subhāsubhaṁ
loke adinnaṁ nâdiyate[2] tam —
410. Āsā yassa na vijjanti asmiṁ loke paramhi ca
nirāsayaṁ[1] visaṁyuttaṁ[2] tam —
411. Yassâlayā na vijjanti aññāya akathaṁkathī
amatogadhaṁ[1] anuppattaṁ tam —

V. 400. [1] B^{r} ako-. V. 402. [1] B^{r} visaṁyuttaṁ. V. 403. [1] B^{r} -aṁ. S., Fr. p. 39. V. 404. [1] B^{r} -iṁ. Cfr. v. 142. = Milinda p. 386. V. 405. Cfr. Mahāvastu I p. 358. V. 406. Attadaṇḍa,

(hominibus) in domo et sine domo versantibus utrisque, sine domicilio grassantem, pauca desiderantem,
405. eum ego dico brāhmanam. Non adhibita castigatione in animantes infirmos et firmos, qui non ferit neque
406. ferire facit, eum ego dico brāhmanam. Obstantibus non obstantem, erga (homines) baculum prehendentes mitem, adversus cupientes non cupientem, eum ego
407. dico brāhmanam. Cujus et cupiditas et odium, arrogantia et simulatio deciderunt, granum sinapis velut de sagittæ cuspide, eum ego dico brāhmanam.
408. Qui lenem, edocentem, veram vocem profert, qua non objurget quemquam, eum ego dico brāhmanam.
409. Qui hic neque longum neque breve, neque parvum neque magnum, neque jucundum neque injucundum in mundo non datum sibi arripit, eum ego dico
410. brāhmanam. Cupiditates cui non inveniuntur in hoc mundo alteroque, cupidinis expertem, solutum, eum
411. ego dico brāhmanam. Cui studia non reperiuntur, (re) perspecta non dubitantem, immortalitatis compre-
412. hensionem adeptum, eum ego dico brāhmanaṁ. Qui hic et bonum et malum, utrumque vinculum superavit, moeroris expertem, vitio liberum, integrum,
413. eum ego dico brāhmanam. Lunæ instar immaculatum, purum, placatum, inturbidum, voluptatem qui
414. exstinxit, eum ego dico brāhmanam. Qui hanc adversariam, vix perviam revolutionem, perturbationem superavit, transgressus, ripam ulteriorem adeptus, meditabundus, concupiscentiæ expers, non dubitans,

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see Glossary to Suttanipāta. = Saṁyutta I p. 236. V. 408. [1] B[r] -pinim. [2] S[k] kiñci. V. 409. [1] C[c] vā. [2] so C[k] C[c] S[k]; B[r] adinna nādīyi. Perhaps we are to read nâdeti as a contracted form of na ādiyati. V. 410. [1] B[r] nirasāsaṁ. [2] C[c] visaññuttaṁ. V. 411. [1] B[r] -gadham.

412. Yo 'dha puññañ ca pāpañ ca ubho saṅgaṁ upaccagā
asokaṁ virajaṁ suddhaṁ tam —
413. Candaṁ va vimalaṁ suddhaṁ vippasannam anāvilaṁ
nandībhavaparikkhīṇaṁ tam —
414. Yo 'maṁ[1] paḷipathaṁ duggaṁ saṁsāraṁ mohaṁ accagā
tiṇṇo pāragato[2] jhāyī anejo akathaṁkathī
anupādāya nibbuto tam —
415. Yo 'dha kāme pahatvāna[1] anāgāro paribbaje
kāmābhavaparikkhīṇaṁ[2] tam —
416. Yo 'dha taṇhaṁ pahatvāna anāgāro paribbaje
taṇhābhavaparikkhīṇaṁ tam —
417. Hitvā mānusakaṁ yogaṁ dibbaṁ yogaṁ[1] upaccagā
sabbayogavisaṁyuttaṁ tam —
418. Hitvā ratiñ cāratiñ ca[1] sītibhūtaṁ nirūpadhiṁ
sabbalokābhibhuṁ vīraṁ tam —
419. Cutiṁ yo vedi sattānaṁ upapattiñ ca sabbaso
asattaṁ sugataṁ buddhaṁ tam —
420. Yassa gatiṁ na jānanti devā gandhabbamānusā
khīṇāsavaṁ[1] arahantaṁ tam —
421. Yassa pure ca pacchā ca majjhe ca n' atthi kiñcanaṁ
akiñcanaṁ anādānaṁ tam —
422. Usabhaṁ pavaraṁ vīraṁ mahesiṁ vijitāvinaṁ
anejaṁ nhātakaṁ[1] buddhaṁ tam —
423. Pubbenivāsaṁ yo[1] vedi[2] saggāpāyañ ca passati
atho jātikkhayaṁ patto abhiññāvosito muni
sabbavositavosānaṁ tam —

Brāhmaṇavaggo chabbīsatimo.

V. 412. Ubho saṅgaṁ. cfr. Trenckner, Pāli Misc. p. 82. S. Fr. p. 37. V. 414. [1] C^{c} C^{c} S^{k} imaṁ. [2] B^{r} pāraṅgato. V. 415. [1] B^{r} pahantvāna. [2] B^{r} kāma-. V. 417. [1] B^{r} dibbayogam. V. 418. [1] so C^{c}; C^{k} S^{k} ratiñca aratiñca, B^{r} ratiñca aratiṁ, omitting the

non sibi-arripiens tranquillus, eum ego dico brāh-
415. manam. Qui hic libidinibus relictis sine domo va-
gatur, libidinem qui exstinxit, eum ego dico brāh-
416. manam. Qui hic desiderio relicto sine domo va-
gatur, desiderium qui exstinxit, eum ego dico brāh-
417. manam. (Qui) relicta humana societate divinam so-
cietatem superavit, omni societate liberatum, eum
418. ego dico brāhmanam. Relicta et lætitia et moesti-
tia tranquillum factum, materiæ existendi expertem
omnes mundos superantem, heroem, eum ego dico
419. brāhmanam. Interitum qui novit animantium or-
tumque omnino, non studiosum, beatum, sapientem,
420. eum ego dico brāhmanam. Cujus cursum non per-
spiciunt dii, gandhabbæ hominesque, cupiditates qui
exstinxit, venerabilem, eum ego dico brāhmanam.
421. Cui et ante et posthac et in medio non est quid-
quam, inopem, appetitus expertem, eum ego dico
422. brāhmanam. Tauri (instar), eximium, heroem, mag-
num vatem, victorem, concupiscentiæ expertem, lau-
423. tum, sapientem, eum ego dico brāhmanam. Pri-
stinas commorationes qui novit (et) cælum tartarumque
perspicit, item generationis interitum (qui) adeptus
(et) cognitione confectus (est) anachoreta, — omni
confectione confectum, eum ego dico brāhmanam.

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latter ca. V. 419. Cfr. S., Fr. p. 36. V. 420. [1] B^{r} -vam-. V. 421. Cfr. v. 348. Mabel Bode, Women Leaders in J. R. A. Soc. 1893 p. 563. V. 422. [1] C^{k} C^{c} S^{k} nahā-, B^{r} nātaka. V. 423. [1] B^{r} -nivāsa so. [2] C^{k} C^{c} S^{k} vedī. Cfr. Itivuttaka p. 100. Par. Dīp. V p. 73.

1. Yamakaṁ appamadaṁ[1] cittaṁ
pupphaṁ bālena paṇḍitaṁ
arahantaṁ sahassena
pāpaṁ daṇḍena, te dasa.
2. Jarā attā ca loko ca buddhaṁ sukhaṁ piyena ca
kodhaṁ malañ ca dhammaṭṭhaṁ maggavaggena vīsati.
3. Pakiṇṇaṁ nirayaṁ nāgo
taṇhaṁ bhikkhu ca brāhmaṇo,
ete chabbīsatī vaggā
desitâdiccabandhunā.

Dhammapadaṁ niṭṭhitaṁ.

V. 1. So C^k S^k; B^r yamakaṁ pamādaṁ, C^c yamako 'ppamādo puppho bālo ca paṇḍito arahanto sahasso ca pāpo daṇḍo dase ti ca, and adds in a note: yamakaṁ pamādaṁ cittaṁ - - - pāpadaṇḍena te dasa — iccevamādi sabbesu potthakesu. Read: yamak' appamādaṁ? As to the names of the chapters and the number of the verses which they contain see Dhammapada 1855 pp. 75—76 and p. 435.

Formerly published:

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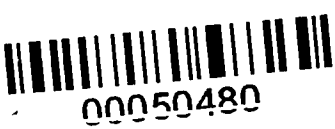

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